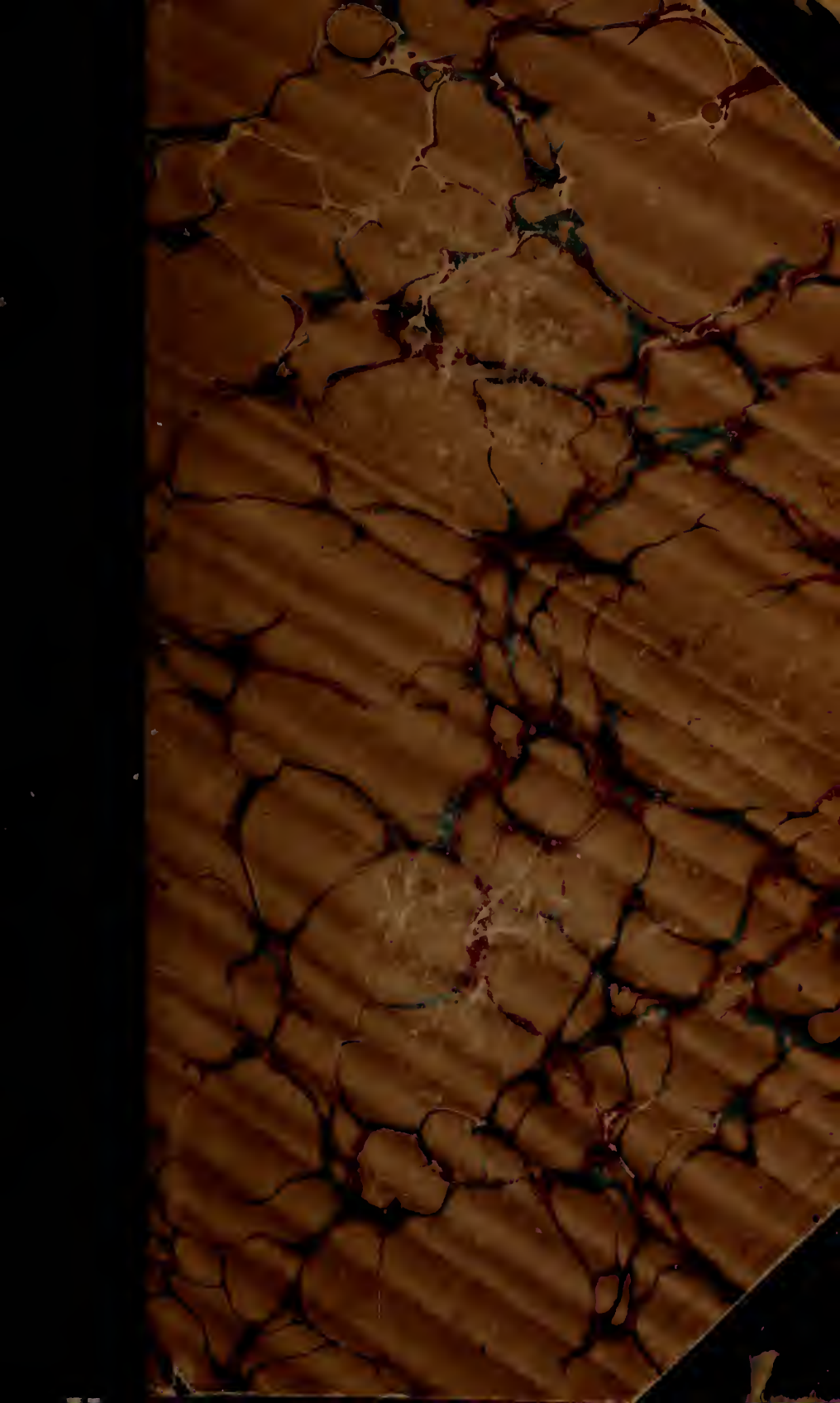




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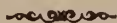
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RESERVE
STORAGE

THE MISSIONARY HERALD.

VOL. LXVI. — NOVEMBER, 1870. — No. XI.



ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-first Annual Meeting at Brooklyn, N. Y., in the Academy of Music, commencing on Tuesday, October 4th, at 3 o'clock, P. M., and closing on Friday, October 7th, at half-past 10 o'clock, A. M.

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Foreign Lands.

Rev. A. King, London, England.
 Thomas S. Smith, Jaffna, Ceylon.

Residence not Reported.

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Rev. R. A. Sturges, Micronesia.
 " G. B. Snow, "
 " Titus Coan, Sandwich Islands.
 " E. W. Clark, " "
 " L. H. Gulick, M. D., "
 " O. H. Gulick, " "
 " L. D. Chapin, North China.
 " S. F. Woodin, Foochow.
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 " S. B. Fairbank, Maltrattas.
 " J. F. Clarke, Western Turkey.
 " W. W. Livingston, " "
 " Henry A. Schaffler, Western Turkey.
 " O. P. Allen, Eastern Turkey.
 " J. H. Shedd, Persia.
 " Aldin Grout, Zulus.

ORGANIZATION.

The President of the Board, Dr. Mark Hopkins, called the meeting to order at the appointed time, and at his request Dr. Thomas H. Skinner led the assembly in prayer. Rev. Lewis Francis, of Castleton, Vt., was chosen Assistant Recording Secretary.

The Report on the Home Department was read by Secretary Treat, and a general survey of the different missions by Secretary Clark. The following committees were appointed:—

Committee of Arrangements. Dr. H. M. Storrs, W. S. Griffith, Esq., Dr. R. S. Storrs, Dr. Geo. W. Wood, Dr. T. L. Cuyler, and Rev. S. J. Humphrey.

Committee of Nominations. Hon. A. C. Barstow, Hon. Wm. Hyde, and Dr. C. P. Bush.

Business Committee. Hon. Wm. Strong, Dr. Geo. E. Adams, Dr. Benjamin Labaree, Louis Chapin, Esq., and Hon. Henry P. Haven.

The Treasurer presented his Report, duly audited.

On Wednesday forenoon the Nominating Committee recommended the appointment of the following committees, and they were appointed:—

On the Home Department. Dr. W. A. Stearns, Rev. Albert Barnes, Dr. I. N. Sprague, Dr. E. Russell, J. M. Schermerhorn, Esq., and Rev. G. B. Wilcox.

On the Treasurer's Report. Hon. C. T. Russell, Hon. Wm. Haile, S. M. Lane, Esq., T. P. Handy, Esq., Samuel Small, Esq., and L. A. Hyde, Esq.

On African Missions. Dr. S. G. Buckingham, Dr. C. Blodgett, Dr. H. P. Arms, Col. Richard Borden, Rev. E. J. Montague, Dr. Wm. Warren, and Rev. H. C. Haydn.

On Syria Dr. S. Wolcott, Dr. I. W. Andrews, Dr. Daniel March, Rev. W. L. Gage, Rev. W. H. Wilcox, Nathan Carruth, Esq., and Rev. R. E. Ives.

On the Mission to Western Turkey. Dr. S. Sweetser, Dr. Geo. N. Boardman, Rev. Horace James, Dr. Thomas Wickes, Rev. E. B. Parsons, Hon. J. O. Cole, and I. S. Newton, Esq.

On the Missions to Central and Eastern Turkey. Dr. H. D. Kitchell, Dr. A. Bond, H. White, Esq., Dr. N. Gale, Rev. D. W. Marsh, Rev. H. D. Walker, and Dr. E. F. Burr.

On the Mission to Persia. Dr. A. H. Quint, Dr. T. Laurie, Dr. Jer. Taylor, Chas. F. Thompson, Esq., Calvin Day, Esq., Rev. W. S. Leavitt, and Rev. E. O. Bartlett.

On the Mahratta Mission. Dr. Thomas P. Field, Dr. J. W. Wellman, Rev. J. Steele, Dr. J. W. Chickering, Rev. E. Hawes, C. M. Richardson, Esq., and D. R. Holt, Esq.

On the Madura Mission. Rev. J. B. Miles, Hon. O. E. Wood, Dr. J. O. Fiske, Dr. R. G. Vermilye, Rev. F. A. Spencer, Hon. J. W. Noyes, and Rev. D. W. Waldron.

On the Ceylon Mission. Dr. D. T. Fiske, Dr. N. Bouton, Rev. D. Merriman, Rev. F. Horton, L. Barbour, Esq., and A. L. Grimes, Esq.,

On the China and Japan Missions. Dr. A. D. Smith, Dr. W. I. Budington, Dr. Thomas H. Skinner, Hon. Peter Parker, Rev. C. A. Leach, Rev. E. Webb, and Calvin Day, Esq.

On the Sandwich Islands and Micronesia Missions. Dr. L. Bacon, Dr. O. E. Daggett, Dr. C. E. Stowe, Dr. J. W. Wellman, Rev. T. L. Ellis, and L. F. Mellen, Esq.

On the Missions to North American Indians. Hon. W. E. Dodge, Dr. Baxter Dickinson, Dr. John Pike, Aaron Carter, Esq., Rev. E. B. Clark, Rev. L. H. Barber, Rev. W. H. Moore.

On Officers of the Board. Dr. H. B. Hooker, Dr. Wm. Patton, S. B. Chittenden, Esq., W. A. Booth, Esq., Nathan Durfee, M. D., and Dr. B. P. Stone.

On Place and Preacher. Hon. J. B. Page, T. H. Russell, Esq., Rev. E. S. Atwood, Rev. C. R. Palmer, Rev. S. J. Humphrey, Rev. M. Mighill, and Rev. J. M. Whiton.

These committees reported at different times during the meeting. Those to whom portions of the Annual Report were referred, recommended that the portions referred to them respectively be accepted and published, as usual.

TREASURER'S ACCOUNTS.

The Committee to whom the Treasurer's report was referred state that —

They find the accounts accurately kept, and in such a manner as to be readily understood; that the same have been fully audited, and certified as correct, by a committee appointed by the Board. Your committee also find that the permanent funds of the Board are safely invested in property that is now of more value than at the time of investment.

HOME DEPARTMENT.

The Committee on the Home Department remark, —

It appears that eight Corporate Members of the Board have died during the year. Time will not allow us to speak of them with that fullness of affection and commemoration which they deserve. One of them, Hon. Linus Child, has been for several years an important member of the Prudential Committee. His venerable face and massive form will be seen at our meetings no more, but the influence of his remarkable wisdom, and his largeness of heart, will be felt among us and our missions for a long time to come.

Eighteen new missionaries have been commissioned and sent forth, only five of whom are

ordained ministers. This fact appeals earnestly to young men in our theological seminaries and colleges. A revival of the missionary spirit, soul-stirring and all pervading, would be of more value to these schools of ministerial preparation than millions in the way of endowment without it. The time, too, has come when we should be more deeply impressed with our Saviour's words, and act more in accordance with them: "The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

The Woman's Board of Missions, which forms a topic of consideration in the Home Department, and which appears to have been greatly prospered during the year, deserves, in the judgment of your committee, the greatest encouragement, and should call forth special prayer. The Church, from its earliest days, has been specially indebted to the influence of women for success. It cannot afford to leave unemployed, or use sparingly, an agency so powerful as hers. Her quick perception, her warm emotional nature, her fortitude in bearing trial, her self-sacrificing devotion to the cause she loves, especially in the kingdom of her Lord, together with that admirable tact and ability to persuade, which distinguish her, adapt her more fully to just this work of saving souls. But the paramount consideration is, that she can have access to millions, in heathen countries, whom the ordinary preaching of ordained missionaries can never reach.

The question on which the Home Department expresses most solicitude is the *future* of the Board. The loss of so large a portion of its old constituency should be received as a summons from the Lord to a universal rising and new devotion among those that remain. There should be a great revival of missionary zeal in all our churches. The occasion furnishes an opportunity and creates a necessity for it. While we trust that our old associates will not altogether forsake us, that we shall still enjoy the counsels and receive the contributions of at least some of them, — especially as so many of the Presbyterian missionaries will remain with us, — we ought not to forget that our main dependence must be, under God, *upon ourselves*; that if this Board would not prove itself unworthy of its history, unworthy of a great opportunity, unworthy of the Head of the Church, our churches must not fail — and they will not — to put their shoulder to this enterprise, and bear it forward triumphantly.

THE MISSIONS.

The Committee on the missions in Africa state, —

The *Gaboon Mission* is one of those which is to be transferred to the Presbyterian Board of Foreign Missions. Mr. Bushnell has already requested and received a release from this Board, to become connected with that body, while Mr. Walker, after twenty-eight years of service, is expected soon to arrive in this country, and retire from further missionary work. The property in the hands of the missionaries, and the mission itself, will then be passed over to our brethren, with the hope and prayer that their labors may be more successful in that field than ours have been.

It is to be regretted, that after so many years of faithful labor, no more has been accomplished in this field. But it must be remembered, that this mission has encountered, from the first, a peculiar obstacle in addition to that of heathenism, for which Christian countries are responsible. Both our own and the English missionaries distinctly charge upon the trade in rum, so long and so freely carried on, from this country and Great Britain, their want of greater success. And it must be said, to the everlasting reproach of these countries, that they have exported to this part of Africa more heathenism than Christianity, and done more to destroy the natives than to save them.

While we sympathize with these brethren in their discouragements, and commend them for their unflagging zeal and faithful toil, we cannot but hope that here, as in so many other of our mission fields, some of the good seed which they have sown so diligently, will be found springing up after many days. And to these laborers, who have literally borne the heat and burden of the day, and not only panted under an African sun, but still more under such withering discouragements, we tender our warmest sympathy, and grateful acknowledgments.

The *Zulu Mission* is larger and more prosperous; while our missionaries lament a disposition among their converts to return to worldliness, and even to heathen practices, the flourishing condition of the schools and seminary, and the success which is attending the efforts made to raise up a native ministry, are full of promise. There are already thirteen native preachers, and two have been ordained as pastors over churches during the year.

Our brethren propose to give special attention to this matter. They are cherishing their schools, and strengthening, in particular, the seminary under Mr. Ireland. They have felt constrained to remove Mr. Pixley from his station to assist Mr. Ireland, and it is proposed to erect a larger and more suitable building. The connection between such measures and the growth of the mission, especially with a view to its permanence and self-support, justifies this, and should receive the encouragement of this Board.

The Committee to whom was referred the report on the mission to Western Turkey, together with a general view of all the Turkey missions, say, —

That portion of the Annual Report submitted to this committee is very gratifying in its character. Clear indications of progress are exhibited in the formation of four new churches, the addition of 366 persons on profession, swelling the membership to the number of 3,662, in an increase in the average attendance on public worship of about 2,000, and an equal increase in the number of Sabbath-school pupils, and in the collection of about 15,000 dollars in gold, the amount gained being about 2,000 dollars above former years. In connection with these cheering facts, it is worthy of special consideration and thankfulness, that the development of a willingness and ability in the churches to become self-supporting is so healthy, and is becoming so general. It seems now to be clearly demonstrated, that an appreciation of the gospel is so far established, and the capacity to carry on the work alone has reached such a point, that in an emergency these churches would be sufficient to bear the burden themselves. The "Unions" which have been formed at four different points in Turkey, for ecclesiastical purposes, have the confidence of the missionaries, and are working well. Although the interruption of harmony in Western Turkey, has, in the few past years, occasioned some anxiety, it is believed that a happy adjustment is nearly if not absolutely accomplished.

It is also worthy of notice, that the large number of registered Protestants in the community (18,000) does not by any means represent the whole dominion and force of the truth. Owing to circumstances, many thousands who receive the word do not connect themselves with believers, yet they constitute an element from which, it is to be believed, strength will ultimately come to the church.

When, in addition to these statements, it is remembered that a normal school has been opened for Turkish girls close by the mosque of St. Sophia by the Minister of Public Instruction, the hope for the Mohammedans must be considered as growing eminently brighter.

The whole report contains matter worthy of attentive regard by the friends of missions.

* The Committee on the missions to Central and Eastern Turkey, — fields covered in the *general view* referred to in the foregoing report, — remark, —

The returns from these fields give us cheering assurance of very substantial progress in every form of the missionary work. Precious fruits of God's favor have been realized at these missions, — in social and intellectual progress; in conversions, and enlargement of the churches; in the extended labors and influence of the missions; in the establishment of new stations and schools; and in the training of believers to the various forms of Christian service.

Especially, your committee believe that God has given us this year, through the labors of our brethren in these two fields, results which throw light on three great questions of the deepest practical import in our work, — the question of the practicability of raising up from among native believers a qualified and efficient ministry for the churches; the question of self-support, and that of female education. On each of these some ripened results have been reached, which go far to clear the questions, if they do not even deliver them from all doubt, so far as the Turkish and Armenian missions are concerned.

Our theological schools at Harpoot and Mardin in Eastern Turkey, and at Marash in Central Turkey, have yielded, this year, a large reinforcement of excellent laborers, native pastors and teachers, who have at once been welcomed to waiting places among the native churches. Of the twenty-two graduates from the Harpoot seminary at the end of the last term, four found ready work in the Bitlis field, one at Erzurum, one at Diarbekir, and sixteen in the Harpoot field. Their standard of theological training has also been raised, and our brethren seem greatly and justly encouraged in this vital department of their work.

Thirty-three are in training at the Marash seminary. The experience of the past year has gone far to justify the policy of this Board, and the highest hopes of our missionary brethren.

And the churches receiving these native pastors are showing themselves to be, by the grace of God, self-supporting in disposition and purpose, and generally self-supporting in fact, to the measure of their ability. The whole work in the Harpoot field, including seminaries, chapel building, and native agents of all classes, is *nearly half supported* by the native churches; and a church is not deemed ripe for organization till the people are ready to call a pastor and give, in general, one-half of his salary. A similar spirit has been developed at Marash and Aintab. Out of great poverty they give with great liberality. Difficulties still beset this question here and there; but the experience of these missions encourages us to believe that God is giving wisdom and self-denial to surmount them all.

Most happy progress has also been made in the matter of female education. Prejudice has yielded, and is still yielding. In the older churches, public sentiment now craves the utmost provision our missionaries can make, in the form of boarding-schools for girls, and training classes for teachers and for the wives of pastors.

The committee rejoice in the assurance given us in these missions, that the blessing of the Master rests abundantly on our work.

The report of the Committee on the Syria mission was as follows:—

We have read, with deep interest, the record of the operations of the Syria mission the past year, which has been, on the whole, a year of progress and of prosperity. There is hardly a mission of the Board which has had a more chequered history; but the real promise of the field was never, probably, greater than now. Year by year the mission has been adding to the agencies and appliances, through which it may hope, under God, eventually to accomplish the ends for which it was founded, and towards which, under all reverses, it has steadily struggled. Its churches are in a hopeful state; and it is now strong in its institutions of learning, including a theological seminary, and in its press; and strong in the ability, devotion, and resolution of its missionaries, if not in their number. They feel incited and encouraged to enter upon aggressive movements, and earnest efforts to take possession, in the name of the Lord, of the broad domain which their mission covers.

It is a special gratification to us all, that the Board is permitted, in the kind providence of God, to report the mission in this vigorous and promising condition—for this is our last official report of the Syria mission; its future history is to be sought in other records.

This announcement awakens in many hearts here, and will create in many more throughout the land, a feeling akin to that of affliction and bereavement. It is now fifty years since the first missionaries of the Board were on their way to Syria; and from that time, there has not been a year in which the fortunes and prospects of this mission have not formed a point of special interest at the annual meeting of the Board. A mission thus cherished in the hearts of our churches, cannot suddenly be dropped from their plans, and their fostering charities, without awakening very tender regrets. The loss to the counsels of the Board—greatly regretted—of faithful friends transferred from these seats to the deliberations of another Board, may in time be supplied. The heavy loss to the treasury of the Board, of donations from liberal churches whose contributions are turned into another channel, will, with the favor of Heaven, as the churches which remain rise to the level of their responsibilities and privileges, be replaced. But the loss to our churches of Syria and the Holy Land, as a mission field, is permanent and irreparable.

The churches which, by this act, cease to bear a part in the evangelization of that land and its surrounding territory, sent forth from their bosom the founders of this mission. Pliny Fisk, Levi Parsons, Jonas King, Isaac Bird, and William Goodell,—five of the most honored names in our missionary annals—amid many perplexities, and with various interruptions, laid the early foundations of the Syria mission. Others, who entered into their labors, have passed away with them, among whom the name of Eli Smith is entitled to a special tribute, for his faithful and successful missionary career, combined with an accuracy of scholarship which fitted him for the great work of translating the Scriptures into Arabic, and with eminent contributions to Biblical science, in connection with the researches of our learned and lamented countryman, Dr. Robinson. The graves of the missionaries—the sons and the daughters of these churches that have fallen in Syria, like the beauty of Israel upon the high places of the field, rejoicing, each one of them, in the privilege of sealing

their service with their life — of Fisk, and the company that rest by his side near the foot of Mt. Lebanon, in hope of an associated rising on the morning of the resurrection, and of that other company, whose dust reposes, in similar hope, near the sepulchre of King David, on the holy hill of Zion; — these graves, which have been to our churches pledges of the future redemption of the land, through God's blessing on their labors, cannot be passed over to the custody of another body, however trustworthy, without a pang of sorrow. And the legacy of sainted memories includes the names of native disciples, dear to the Master and to his missionary servants — of Asaad esh-Shidiak, the martyr convert, of Tunnus el-Haddad, the faithful, single-hearted teacher, and others of like precious faith, the first-fruits of this mission unto Christ. And the Board has no living missionaries whom it holds in higher esteem than those with whom it parts in this mission, including the veteran brethren who have borne the heat and burden of the day, and those who impart to it manly strength and the force of youthful energy and enthusiasm. And in taking leave of this mission, our churches retire from all direct labors in behalf of the millions of that remarkable Arab race, destined, we believe, to play an important part in the future, as in the past, of the world's history. Sixty millions who speak the Arabic tongue, and sixty more, who may be reached through the printed page — and for whose conversion to Christ, and instruction in the faith, and useful devotion to the cause, the Board has been unwearied in its preparation of means which the God of missions might bless. What shall comfort our churches, in the loss, forever, to them, of a field clothed with the undying charm of such sacred memories, — which they have cultivated so long, on which they have expended so much labor, and from which they have hoped to gather so much fruit?

We recognize, in this event, the wisdom of Him whose thoughts are not our thoughts, and whose ways are not our ways. We gratefully testify that this mission has been worth to our churches all that it has cost them of life and of treasure. We do not pass it over to strangers; we leave it in the hands of brethren beloved, who have inherited all its traditions, and who will be faithful to all its covenants. Its early missionaries bore no small share in awakening, in the churches from which they went out, that interest in the foreign missionary cause which has contributed so largely to their spiritual strength and growth. Its present missionaries may, with God's blessing, be enabled to perform a similar service in greatly quickening the missionary zeal of the churches of the communion to which most of them belong. It is well understood that the brethren who leave us, to unite with another Board, are not animated in this step by any purpose of denominational aggrandizement. With a sacrifice of feeling which they find it difficult to express, they go from us to infuse into the churches to which they belong, with the divine blessing, the spirit of a higher devotion to Christ in the cause of foreign missions. Their hopes of success rest, in part, upon the missions and missionaries of this Board that are transferred, and from no part of their mission-field is it probable that they look for more aid in this direction than from Syria. It is a pleasant thought to us, that the mission should thus be permitted to renew the service which it has wrought for the American Board, in the large and powerful ecclesiastical connection with which it is now to be identified; and we bid it our fervent God-speed in this work. Nor less pleasant to us is the thought, that the transfer to a kindred society of a mission whose welfare we can never lose sight of, will tend to promote in both Boards that interest in one another's labors which should rule in the hearts of all who are working in the common vineyard.

Did we say that the churches connected with the Board were, henceforth, permanently excluded from Palestine, and the lands adjacent, as a field of Christian labor? Let us recall the statement. To whatever present division of the church of Christ any field may be assigned, it will surely become the inheritance of all. As in Christ Jesus there is neither Greek nor Jew, so in the church of the future, as we believe, there will be neither Congregationalist nor Presbyterian; and we anticipate with joy the day when, as in the times of primitive Christianity, the disciples of Jesus in every community shall constitute the Christian Church of that community; and in the land in which it was uttered, as in all other lands, the prayer of the Son to the Father shall receive its comprehensive and complete fulfillment — “*THAT THEY ALL MAY BE ONE.*”

The Committee on the mission to Persia say, —

The founder of this mission, Rev. Justin Perkins, D. D., who has hitherto been identified with all its interests, was called to his rest on the last day of 1869. The brethren of the

mission say with truth, that whatever may be the future of the Nestorian church, the memory of his labors will never die out of the ecclesiastical history of Persia. It is hoped that some lasting record of his long and valuable missionary life will be given to the churches.

The most interesting portions of this field, during the period under review, have been in Bootan, among the Nestorians, and in Tabreez and Hamadan, among the Armenians. The account of the work at the last named place is not only full of interest to-day, but of very great promise for the future. The Moslems are much more accessible than heretofore, though scenes of martyrdom may mark the actual establishment of Christ's kingdom among them.

English ritualists are the occasion of some trouble here, as also in the field of our English fellow laborers at Madagascar, but the result of their attack on our mission at the Sandwich Islands, encourages us to hope that the Lord will make this transient excitement, also, work together with all things for the good of his kingdom.

Respecting the Mahratta mission it was reported, —

Though the record of the year in this field, as stated in the Report, presents few "salient points," yet it is deeply interesting to see the continued efforts of the native churches for self-support, in peculiarly hard and embarrassing times. Their liberality and self-sacrifice in the midst of poverty, and scarcity in the products of the soil, is a perpetual rebuke, and ought to be a powerful stimulant to the wealthy churches of our own country.

The efforts of the Bible women to instruct their own sex, who cannot be reached by the preaching of men, is worthy of the highest commendation, and cannot fail of the best results.

The educational operations, tending to raise up native preachers and pastors, are full of promise to the churches. A theological class of six persons has been formed, who are prosecuting studies with this object in view. The force of the appeal of the missionaries for more laborers, cannot fail to touch the hearts of all who know their need, and desire the extension of the Redeemer's kingdom; and we trust the appeal will be practically heeded.

The Committee on the Madura mission noticed several things in the Report as fitted to encourage and awaken profound gratitude. (1.) The evidence of important advance in the churches in their appreciation of the gospel and its ordinances, and of intellectual progress among the people, evinced by largely increased contributions. (2.) The better reception of the Word of Life among the people, and the numbers who are ready to hear. (3.) The extent to which the itinerating work has been presented. (4.) The changes made in the Pasumalie Seminary — rendering it more strictly a theological school — and in the girls' boarding school at Madura. (5.) The work done by Christian women among the heathen women.

The Committee on the Ceylon mission state, —

The results of another year's experience attest the wisdom and efficiency of the thorough organization of working forces in this field. There are pleasing evidences of the Master's continued blessing upon the efforts put forth. There has been gratifying progress on the part of the churches in the important matters of systematic benevolence and self-support. The condition and management of the village, the boarding, and the theological schools, and of the medical department, warrant the belief that these are invaluable agencies in carrying on the great work of the mission.

The committee are particularly impressed with the wisdom of the plan adopted for thorough, systematic labor in the villages, by an "evangelistic corps" of native helpers.

While regretting that the missionary force in this interesting field is, numerically, no larger, with the Prudential Committee, we deem it a matter for devout thankfulness that the venerable Dr. Spaulding has been spared, and permitted to enter upon the second half century of labor among a people in whose behalf he began his missionary work, fifty years ago last February.

There has been placed in the hands of the committee a paper setting forth a plan which originated with the native Christians of Jaffna, for establishing a Christian college in that field. We cannot doubt the wisdom of the Prudential Committee in endorsing this movement, and we would join with them in cordially commending it to the confidence and liberality of American Christians; and would express the hope that, without diminishing the

current receipts of the Board, the required sum of \$50,000 may be raised in this country to aid in founding a college in Jaffna, which shall do for Ceylon and Southern India, what Robert College, at Constantinople, is doing for Turkey, and what the Syrian college, at Beirut, is doing for Syria.

Respecting the missions in China and Japan, it was reported, —

The committee have been especially impressed with the passages relating to China. There is ample reason in the vast population of that country, and the intellectual and moral peculiarities of the people ; in the remarkable dispensations of God's providence in these latter days, as touching their relations to the rest of the world ; and in the hopeful beginnings of evangelistic effort among them, for the prominence the field is assuming in the solicitudes and plans of the friends of missions.

In both the Foochow and the North China mission, the various forms of labor — through the pulpit, the press, the school, in missionary tours and more private visitations — seem to have been carried forward wisely and efficiently. The committee note, with pleasure, the increased attention given to the training of native helpers, both for the work of the ministry and for subordinate spheres, and the persistent effort to engage the native converts in various lines of Christian activity, particularly that of pecuniary contributions for the support and propagation of the gospel. Nor can we forbear to notice the large place given to woman's work, and the happy results already apparent. Most gratifying of all, however, is the fact stated in the Report, of the special presence of the Holy Spirit at several of the stations.

With all these pleasant things, we have tidings of a different sort. With the particulars of the massacre at Tientsin all are familiar. While valuable property of the American Board has been destroyed, we are thankful that, as yet, no harm has come to any of our missionaries, the loss of life having been confined chiefly to the Romanists. That our missionaries are in peril, however, — indiscriminating as the aversion of the Chinese to foreigners is apt to be, — cannot be doubted.

Our new mission to Japan has at length gained a hopeful footing. Mr. Greene has begun his work at Kobe, in circumstances somewhat encouraging, and he already feels the need of an associate. Yet it must be remembered that the old law against Christianity has still a place in the statute-book. It is hoped, however, that efforts now in progress to secure the abolition of this interdict, will ere long be successful. Be it ours to pray for the speedy removal, both in China and Japan, of all obstacles to the spread of the gospel, so that among all those benighted millions, it may run and be glorified.

The Committee on the Sandwich Islands mission reported the following resolutions, which were adopted by the Board : —

Resolved, That so much of the Annual Report of the Prudential Committee as relates to the Sandwich Islands be accepted and approved.

Resolved, That inasmuch as the proper work of this Board in those islands is now virtually completed, so that there remains only the duty of sustaining the few veteran missionaries in comfort and continued usefulness till they shall enter into rest, and the name of that mission will henceforth disappear from our Annual Reports, we record once more our reverent and thankful acknowledgment of the success with which God, in his providence and by his spirit, has crowned the work of our missionaries in that field, and by which a race of barbarians — without letters, without arts, without industry, and with no humanizing institutions — has been transformed into a Christian nation, civilized and free, under a government of laws, with free schools for all the children, and with the Bible in the homes of the people.

The Committee on the missions to North American Indians reported the following resolutions, which were adopted : —

Resolved, 1st. That the success which has attended the labors of the Board among the Dakotas, Senecas, and other Indians, amid many discouragements, gives hope and confidence in renewed efforts to save a remnant of these heathen, whom God's providence has placed at our very doors.

2d. The Board have witnessed, with deep interest, the change which the Government has recently made in the management of the Indian Department, and the desire manifested by the President and Secretary of the Interior, and the Commissioner of Indian Affairs, that

the several religious denominations of the country should interest themselves in securing for the different tribes, as resident agents, men of high moral character, who will be ready to aid the government in the policy of collecting the tribes in separate and defined reservations, and there instructing them in the habits of civilized life, and particularly in the cultivation of the soil, gathering the children in schools, and generally treating them as the wards of the government to be cared for, rather than as enemies to be destroyed.

3d. That in the rapid construction of railways in all directions, through the hunting grounds of the Indians, it is evident that unless something is done at once for these poor children of the forest, who are being deprived from year to year of the game on which they have heretofore subsisted, they must perish.

4th. That this Board, believing in the power of the gospel to save to the uttermost, have no sympathy with the sentiment so freely expressed by many, that the Indians are decreed to destruction, and the sooner they are annihilated the better; but, encouraged by the present attitude of the government, and the renewed interest felt by Christians all over the land, they will, as far as the means shall be furnished by the churches, enlarge their work among the Indian tribes, and by the blessing of God do what they can to save these interesting people from the ruin which must follow, unless the Christians, of every name among us, will now second the humane plans of the Government.

5th. That the report, and the resolutions now offered, be adopted and printed under the direction of the Prudential Committee.

Secretary Treat, in behalf of the Prudential Committee, presented the following paper on

THE UNDENOMINATIONAL CHARACTER OF THE BOARD.

Since our last meeting an important change has been taking place in the constituency of the Board. The reunion of the two Presbyterian Assemblies has led to the formation of a Board of Missions designed to represent the entire body. Hence the Presbyterian friends who have acted with us so long and so kindly, are expected hereafter, quite extensively, to withhold their contributions. The Prudential Committee avail themselves of the occasion to review the history of our denominational coöperation.

When the Board was organized at Bradford in 1810, there was no thought, apparently, of its receiving aid outside of the Congregational churches. Desirous, however, that others should participate in the work of saving the heathen, it suggested to the General Assembly of the Presbyterian Church, the very next year, the inception of endeavors similar to its own. But this venerable body was pleased to recommend, instead, the coöperation of its churches with the Board. It was for this reason that in 1812, while Hall and Nott were still at Calcutta, before Harriet Newell had passed to her rest so serenely in the Isle of France, eight corporate members were chosen from the Middle States, — six of them connected with the Presbyterian Church, one with the Episcopal Church, and one with the Reformed Dutch Church, — making the whole number twenty-four. It happened, therefore, that before the first blow had been struck in foreign lands the Board fulfilled the prophecy of its cumbersome name, and became by the breadth and catholicity of its membership the American Board of Commissioners for Foreign Missions.

It is pleasant to look back to the men who were associated, so providentially and so early, in the work of missions. There were, from New England, Spring of Newburyport, Morse of Charlestown, Lyman of Hatfield, Worcester of Salem, the first Secretary of the Board, — courageous, sagacious, indefatigable, — Dwight of Yale College, a worthy grandson of the peerless Edwards, Davis of Middlebury College, afterward of Hamilton College, Jeremiah Evarts, the first Treasurer and the second Secretary of the Board, justly styled "a prince in the domain of intellect and goodness." There were, from the Middle States, Green of Philadelphia, soon, however, to remove to a wider sphere, Richards of Newark, afterwards of Auburn, Miller of New York, soon to identify himself with Princeton Seminary for life, Elias Boudinot, the first President of the American Bible Society, John Jay, who had held the highest public trusts with honor to himself and greater honor to his country, Egbert Benson, an eminent jurist, Robert Ralston, a prosperous merchant and a large-hearted Christian. Profoundly grateful, surely, we should ever be that such men were willing, in that day of small things, to give their wisdom and their influence to this enterprise.

In the following year, Dr. Proudfit, of the Associate Reformed Church, was elected to the Corporate Membership; and afterward the German Reformed Church was duly repre-

sented therein. When the plan of honorary memberships was adopted in 1821, whereby ministers and laymen in large numbers were admitted to all the privileges of deliberation, the Board was made in some sort more undenominational still. But those who have attended our annual convocations most frequently, will hardly recall a single instance of denominational divergency. If there has been such an instance, it has fallen out of the memory of the Committee. Indeed, one of the most delightful features of our meetings has been a seeming forgetfulness of all affinities and preferences, except those which are highest of all. The venerable men who have shared in our counsels within the last thirty years, — John Cotton Smith, Theodore Frelinghuysen, Thomas S. Williams, William Jes-sup, with the many who have come up from the service of the ministry, as also from all the walks of life, but since have passed beyond the things which are seen and temporal, — we remember them as soldiers of Christ, with little thought of the banners under which they marched. And those who have left us heretofore, or may now leave us, for new organizations, — we shall retain them in our memories, not as Presbyterian brethren, or Reformed Dutch brethren, but as fellow workers, honored and loved, unto the kingdom of God.

In turning from the home field to the foreign, we find that representatives of the Congregational churches, the Presbyterian churches (O. S., and N. S.), the Reformed Dutch churches, and the German Reformed churches, have toiled side by side, many of them unto death, with unbroken harmony. With the exception of the Reformed Dutch brethren who embarked for heathen lands between 1832 and 1857, and who occupied stations exclusively their own, all have received their designation on strictly missionary grounds. In respect to most of the Presbyterian brethren, it must be confessed that the first knowledge of their ecclesiastical affinities came to the Committee, not from themselves, but from recent publications in the United States. And it would be hazardous to affirm that those who have labored together in loving companionship, year after year, have always known each other's position. Nay, it is not absolutely certain that they have known it themselves.

And the Committee take pleasure in saying that coöperation abroad has been as easy and as pleasant for them as coöperation at home. Avoiding all interference with questions purely ecclesiastical, asking only that the gospel of Christ be preached zealously and faithfully, within the range of that liberty which is recognized by our constituency, and permitting missionaries to organize churches according to their own convictions of duty in the circumstances, we have experienced in this line of things no embarrassment whatever. Questions purely missionary have, indeed, taxed our wisdom to the utmost; but other questions have seemed uniformly to admit of a ready solution.

It was not to be expected, however, that this coöperation, so unexpectedly and happily commenced, would always continue. The Western Foreign Mission Society, it will be remembered, was formed by the Synod of Pittsburgh in 1831. After the division of the Presbyterian Church in 1838, it became the adopted child of the Old School Assembly; and a body was created to carry forward the work which it had begun, by the name of the Board of Foreign Missions of the Presbyterian Church. But the diversion of contributions which naturally ensued, occasioned no serious embarrassment to our treasury; and none of the Presbyterian missionaries, at that time under the care of the Board, withdrew from its support. The churches connected with the New School Assembly remained with us, as well in active sympathy as in fraternal harmony. And the Committee deem it proper to acknowledge, as they do most gratefully, that the largest legacy ever received by the Board was bequeathed thereto by a Presbyterian layman, and that the largest donations paid into our treasury, for a number of years past, have come from another Presbyterian layman.

In 1857, the Synod of the Reformed Dutch Church felt that the time had come for a separate organization; and the change was effected with the kindest feelings on the part of the Board, and also, it is believed, on the part of those who withdrew, the process having been greatly simplified by the fact, that the missionaries to be released were in no case intermingled with those of other denominations.

We come now to the latest and most important instance of dismemberment. It has been obvious from the outset that the proposed reunion of the two Assemblies (O. S. and N. S.) might seriously affect our relations to our Presbyterian constituency, and to the missionaries who went out from it; precisely to what extent, however, and in what ways, it was impos-

sible to predict. But when the consummation actually occurred, it brought with it a heavier trial than the Committee had contemplated. It was soon apparent that they might be asked to yield their assent to the transfer of a number of missionaries, some of them endeared to the Board by a personal history of peculiar tenderness, and others by a long and faithful service. Specific fields were named, moreover, which can never fail to awaken the liveliest emotions. There had been sufferings and bereavements in them, sore persecutions and wonderful deliverances, wearisome discouragements and cheering successes. Aye, and there had been graves in them, as there are to-day, and will be in all coming time, as precious to us as was the cave of Machpelah to the Father of the Faithful. The Committee were solicitous to meet the wishes of those who were soon to leave us, as far as possible, so that the relation which has always been so pleasant, might terminate to the satisfaction of all. Still they could not but shrink from the sacrifice which was expected of them.

The Committee of Conference, appointed by the New School Assembly at Pittsburgh, represented by J. F. Stearns, D. D., R. R. Booth, D. D., and R. S. Williams, Esq., met at the Missionary House on the 10th of May last. An entire afternoon was devoted to a frank and courteous discussion of topics, which had been mainly anticipated; and the next Committee meeting, held May 17, was given for the most part to the same subject. As the result of the most anxious deliberation, not without prayer for the divine guidance, and in view of all the circumstances affecting the case, as complex as they were manifold, the following resolutions were adopted:—

1. "Resolved, That the thankful acknowledgments of the A. B. C. F. M. are due to the Presbyterian churches for their cordial and unwavering coöperation during a long series of years, whereby our resources at home and our efforts abroad have been greatly enlarged.

2. "Resolved, That while we are unable to anticipate, without regret, the withdrawal of friends who have been so steadfast and helpful, we sincerely rejoice in the conviction that, by reason thereof, the work which the American churches are doing in heathen lands is to receive at once a new impulse, and to yield in coming years a more abundant harvest.

3. "Resolved, That the Prudential Committee gratefully recognize the generous confidence which these friends have reposed in them, as the Directors *ad interim* of the affairs of the Board, thereby enabling them to consider the questions which have come before them, irrespective of their denominational bearings, and simply as missionary problems.

4. "Resolved, That we cheerfully concede the right of the missionaries to take a release from their connection with us, upon their personal application, and to seek a connection with the Presbyterian Board; not that the organization which we represent is unwilling or unable to support them in case they choose to remain with us, but in order to leave them uninfluenced in their choice; with the understanding that their privileges as ministers of the Lord Jesus Christ are to be fully recognized as heretofore.

5. "Resolved, That we will cheerfully coöperate with the Committee of the General Assembly, in arranging for the withdrawal of such a proportion of the missionaries connected with us, as will satisfactorily represent the interest of that part of the Presbyterian Church which has hitherto acted with the A. B. C. F. M., in the prosecution of our common enterprise, so far as it can be done without injuring the work in any field, or interfering with the preferences of any of the missionaries.

6. "Resolved, That, in case all the missionaries in any field shall come under the care of the Presbyterian Board, the Prudential Committee will convey thereto the property heretofore in the occupancy of such missionaries, and will discontinue their endeavors in such field.

7. "Resolved, That, in case a part of the missionaries in any field shall wish to transfer their relations to the Presbyterian Board, without desiring a change of location, while a part shall wish to remain in their present relation and their present work, it will be the aim of the Prudential Committee to adjust the various questions which may arise, with sole reference to the highest interests of the missionary enterprise.

8. "Resolved, That the Prudential Committee avail themselves of this occasion to say, that they have never recognized any distinctions among their brethren in the foreign service, but have felt for all the same affection, and have reposed in all the same confidence; and that they shall part from those who may desire a release with profound regret, and with earnest supplications that the blessing of Him, who is 'Head over all things to the Church,' may be vouchsafed to them more and more.

9. "Resolved, That a copy of this minute be sent to all the missions of the A. B. C. F. M."

The Prudential Committee have understood these resolutions to mean that (1) the missionaries were to be at perfect liberty to withdraw from the Board or not, in accordance with their own ultimate preferences, not, however, to the detriment of the work entrusted to them;

(2) in case all the members of any mission should be transferred to the Presbyterian Board, we were to surrender the field and the property; (3) in case a part only of the missionaries should be so transferred, the questions claiming adjustment were to be considered with sole reference to the highest interests of the missionary work. Hence, whenever and wherever missionaries should request a release which would not prove harmful to their endeavors, with a view to a transfer of their relation, the Committee were to arrange with Christian fairness and manliness for their withdrawal. It is proper to add that when the question was asked, "How much of the common work will satisfactorily represent the Presbyterian share therein?" the answer was, "The missions to Syria, the Nestorians, the Gaboon, and the North American Indians, the same being largely Presbyterian."

As the Board will wish to be informed what missions have left already, or may leave hereafter, the Committee submit the following statement: As Mr. Walker does not expect to continue his labors at the Gaboon, and as Mr. Bushnell has effected a transfer of his relation to the Presbyterian Board, the West Africa mission has ceased to be under our care. The brethren of the Syria and Seneca missions have asked and received a release, with a view to a similar change. The mission to the Ojibwas will doubtless connect itself with the same Board at an early day. The Dakota mission, at the time the reunion became a certainty, was confidently expected to change its relation; but it has decided to remain with us for the present. The brethren among the Nestorians have not apprised the Prudential Committee as yet of their final decision. It is not probable that any other mission will leave us; though it is quite possible that two or three missionaries may desire, individually, to place themselves under the supervision of the other Board.

The Committee must be pardoned for alluding to the expressions of confidence and affection which they have received from all the brethren who have left us. Word comes to us from Syria, for instance, "that the mission find great difficulty in considering calmly and impartially a question involving their separation from the American Board, the severing of ties which have existed until within two years of half a century, which have been interwoven with the earliest recollections of childhood, which have grown strong by personal connection, and active coöperation during years of service, and which we had anticipated would only be dissolved by death. No language can express how much of pain to their hearts the thought of this separation involves. Their relations to the Secretaries, to the Prudential Committee and through them to the churches, have been most tender and happy. In these relations they have found the largest liberty and the fullest sympathy; and personally the mission have no cause to desire a change."

Such then is the history of our denominational coöperation for nearly sixty years; and, having closed its pages, the Committee would respectfully ask, "Who would wish it unwritten?" True, this sundering of the tenderest ties is hard to bear. There has been sadness at the Missionary House not only, but in many a missionary household. And there is also, or soon will be, a like sorrow in multitudes of Christian homes in our own land. The thought, moreover, that churches which have stood shoulder to shoulder during so many years, are now to separate, though it be from no lack of affection or confidence, is exceedingly painful. But the burden of the hour is simply the attestation and the proof of something, fondly cherished and dearly loved, that went before. Who would wish that something not to have been? And these yearly assemblies which have brought together so much of wisdom and of worth,—who would lose their lessons and their influence? How convincingly have they taught us that the highest and truest unity is that which is breathed into the children of God by an evangelic faith? How often, as we have sat together in these heavenly places, have we almost seemed to hear the great Apostle saying to us, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

In turning from the past to the future, the Committee beg leave to submit two remarks:—

1. *Our denominational coöperation has not ceased.* Two thirds of the Presbyterian missionaries, it is supposed, will remain with us. They will expect to continue upon the same basis whereon they have stood in past years. They will hope to enjoy the same liberty in preaching the Word; and they will still look to us for their reasonable support. Neither the Board, surely, nor the churches with which it is hereafter to act, will disregard the pledge which these brethren received when they left their kindred and their country for the darkness of heathenism. We have reason to know, moreover, that some who belong by honest preference

to the Presbyterian body, have expressed their purpose to abide with us in friendly and helpful companionship. The Committee will not affect to conceal the satisfaction which this continued confidence of their fellow laborers, at home and abroad, has given them.

2. *New responsibilities devolve upon the Congregational Churches.* It is impossible to predict the precise financial bearings of the change which we are considering. It may be affirmed, however, with sufficient accuracy, that the contributions of our Presbyterian friends have supported hitherto the Presbyterian missionaries. But two thirds of these missionaries will probably retain their connection with this Board; whereas it has been predicted that two thirds of the Presbyterian contributions will be immediately withdrawn. If we assume that the proportion will be no larger, the support of one third of the Presbyterian missionaries may be expected to rest henceforth upon our Congregational constituency. As this result is so clearly providential, the Committee cannot permit themselves to doubt for a moment that the burden will be readily assumed and cheerfully borne. And the time is peculiarly auspicious. We are two centuries and a half from the landing of the Pilgrims. What better memorial of this great epoch can we raise than a purpose to increase our efforts for the spread of that gospel which they brought hither, especially among the nations which have never heard it. Let us call to mind the sacrifices which they made and the trials which they endured; let us study their achievements, — so grand as seen in the light of the past, so much grander as seen in the light of the future; let us measure that inheritance which they have left us, so rich to-day, and so sure to be inconceivably richer in coming days, and then let us resolve to prove ourselves worthy to be their sons! By our courage, our self-denial, our fidelity to Christ, and our love for the degraded and the lost, let us challenge a place among the chief benefactors of our race. The fathers of New England came from the old world with problems too vast for the sphere which they were called to occupy; but we have, for the problems assigned to us a continent and a world, — a continent to transform into a great missionary agency, a world to be redeemed for the service and honor of Him by whom and for whom all things were created, that are in heaven and that are in earth.

This paper was referred to a special committee consisting of Dr. J. P. Thompson, Dr. Wm. Adams, Rev. H. W. Beecher, Rev. C. L. Goodell, Rev. H. W. Brown, J. N. Stickney, Esq., and J. C. Gallup, M. D., who subsequently reported as follows:—

The Committee to whom was referred the Special Report of the Prudential Committee on "The Undenominational Character of the Board," respectfully recommend, that this candid, lucid, and satisfactory statement of facts and principles, covering the whole history of coöperation within its sphere, be published under the direction of the Prudential Committee, for general circulation among the churches contributing to the treasury of the Board.

They also recommend the adoption of the following resolutions, as embodying the sentiments of the Board touching the new condition of things arising out of the reunion of the Presbyterian Church.

1st. *Resolved*, That the Board accepts the basis of adjustment in respect to the transfer of missions and mission property to the Presbyterian Church, which was agreed upon between the Committee of Conference of that Church and the Prudential Committee at Boston, on the 17th of May last, and hereby approves and ratifies the action of the Prudential Committee in the premises, as submitted in their Minute of that date. And, with a view to give emphasis to certain conclusions then reached be it—

2d. *Resolved*, That, with devout thanksgiving to Almighty God, the Board acknowledges the cordial and faithful coöperation in its work of the members and congregations to the Presbyterian Church which have made this the channel of their benefactions to foreign missions, and have so long contributed of their means to its treasury, of their wisdom to its counsels, and of their moral support to its catholic constitution; that the Board contemplates with the deepest regret the withdrawal of many of these friends from their integral participation in its work, by reason of ecclesiastical arrangements of their own for the prosecution of Foreign Missions; but, recognizing in this the hand of Him who is head over all things to his church, and who disposes all the methods and agencies of his own kingdom in the world, the Board accepts the decision of the Presbyterian Church in this matter, in the spirit of fraternal love which has marked all our intercourse, and invokes the blessing of God upon that Church in all its measures for the advancement of the Redeemer's kingdom.

3d. *Resolved*, That notwithstanding the change now taking place, this Board, in its spirit,

its appointments, and its administration, will adhere to its time-honored basis of undenominational catholicity; and will maintain, without discrimination, all the missionaries who shall continue in its service; according to the fundamental declaration of its charter, that the American Board of Commissioners for Foreign Missions exist "for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures."

4th. *Resolved*, That in parting with the beloved and honored missionaries who have decided to withdraw from their relation to this Board, the Board tenders to them its grateful acknowledgment of their faithful and efficient performance of the trust committed to them, and its earnest wishes for their continued joy and prosperity in the work of our common Lord — looking for this with the greater confidence because of the resolution of the General Assembly at Philadelphia, that their catholicity should not be invaded, but the Assembly "would leave liberal discretionary power to the Board [its own Board of Missions] and to the missionaries who are to be received, in respect to their policy and ecclesiastical relations."

5th. *Resolved*, That notwithstanding the determination of the Presbyterian Church, in its organic character, to prosecute the work of missions through a Board of its own creation, this Board, being founded upon the principle of voluntary coöperation in the work of Christ, still desires and hopes to retain in its membership the individual members of that church who do not find in their own circumstances, feelings, or preferences, a reason for withdrawing their personal coöperation.

6th. *Resolved*, That in view of the new demands upon their faith and energy created by this change, this Board and the churches that will remain as its constituency, are called to a higher consecration to the work of missions — to study not curtailment abroad but enlargement at home — that all the resources of the disciples of Christ may be brought out to meet the promise of his providence in the fulfillment of his last command.

Remarks of much interest were made on the subject by Dr. J. P. Thompson, Dr. Wm. Adams, and Rev. H. W. Beecher, after which the report of the Committee was accepted, and the resolutions were adopted by the Board.

Secretary Clark presented the following report of his recent

VISIT TO THE HAWAIIAN ISLANDS.

It has seemed desirable to the Prudential Committee that I should make some statement respecting my visit, a few months since, to the Hawaiian Islands. The visit was made partly for health, and partly that I might be present at the Annual Meeting of the Hawaiian Evangelical Association, and at the Jubilee commemoration of the introduction of Christianity into those Islands. The occasion was one of deeper interest to me as it was my first visit to missionary ground, and gave me an opportunity of seeing with my own eyes what the gospel had accomplished for a heathen people in the short space of fifty years.

The journey occupied sixteen days and a half, traveling time, from Boston by the way of Chicago and San Francisco. As I rode at my ease across the continent in a Pullman car, and took a commodious steamer at San Francisco for Honolulu, I could not help contrasting the long and wearisome voyage of the first missionary company, of 163 days, in the little brig *Thaddeus*. But the contrast between my experience and theirs on reaching the Islands was, if possible, yet greater. They found a people sunk in ignorance and given up to all the superstitions and degradations of heathenism, only the more debased and corrupted by contact with the civilized world. I found a Christian nation, with the arts, usages, and institutions of civilized life. The very shore on which I first set my foot bore evidence of the great change. The first object to greet the eye was the great stone church, whose foundations were laid by the veteran Bingham. The barren waste of a few years ago, where was neither tree, shrub, nor flower to relieve the eye, had been changed as into a garden of the Lord. The ships in the harbor, the wharves, custom-houses and other public buildings, the consular flags of different nations, shops, stores, the busy industries, the homes of taste and comfort, were in delightful contrast to the scenes of fifty years ago. Here were all the varied institutions of civil government — legislative assembly, executive officers,

judiciary. Here was a commerce amounting to four millions a year, instead of the poor, wretched barter with passing ships. Here was a Christian literature with its newspaper press, and its issue of printed volumes in six different languages, amounting from the first to more than two hundred millions of pages. Here were educational institutions of all grades, from the common school to the college, to which over \$40,000 a year are appropriated by the Government.

Here was civilization; here were openings to enterprise that had attracted men from all parts of the world. But was the gospel really here also? Was the native population indeed Christian, or only brought under the influence of civilization? The first Sabbath I spent in Honolulu, I looked into that stone church. A Sabbath-school was in session, with a large infant class in one room, the older classes in another, and Bible classes of adults in the body of the church. Besides these, this church had six branch schools in outlying districts, where, in connection with the Sabbath-school, religious services were held every Sabbath, the pastor of the church going the round, visiting first one and then another on successive Sabbaths, besides his usual work in town. This certainly looked like business, and suggested some hints on the vexed question of home evangelization.

I found there were, in all, fifty-eight independent, self-supporting churches, forty-four in charge of a native ministry, with a membership of 14,850, — about one fourth of the entire population, a larger proportion than is to be found in Great Britain or in the United States.

Beyond some little aid in printing and in higher education, which they have more than made up by their contributions for the foreign work, these churches have, for some years past, been no charge upon the Board. Out of their comparative poverty, the Hawaiian Christians contributed, last year, to various Christian objects, upwards of \$30,000. They have a foreign mission of their own in successful operation, in the Marquesas Islands, and they assist the American Board in its labors in Micronesia — fields relatively as remote from them as our missions in Western Asia are from us. These Hawaiian churches give up thirty per cent. of their ministry to preach the gospel abroad; the American churches, as a whole, less than one per cent., and the churches this year coöperating with the American Board, less than three. The Hawaiian churches spend twenty-two per cent. of their contributions for the cause of Christ on the foreign field; the churches of this preëminently Christian land, less than five per cent. Thus it is that these Hawaiian Christians, but just emerged from the darkness and degradation of heathenism, express their love to Him who hath redeemed them, and their desire to make others the sharers of the same precious hopes.

Yet the work at home was not neglected; \$10,000 were expended on church buildings, till the number of these buildings is about 120, valued at a quarter of a million of dollars. The Chinese emigrants were not neglected. An able and efficient colporter was employed to labor among them, and an expense of \$1,500 was incurred in their behalf.

The Sabbath-school, too, is an honored institution, with its beautiful monthly finding its way into every village, and its conventions and anniversaries. At one of these, presided over by my friend Mr. Gulick, for whom we can ask no greater joy than to see a similar gathering in Japan, I saw from 1,500 to 2,000 children assembled. The singing and speeches were in the best home style. That assemblage, I did not hesitate to say, was worth coming 5,000 miles to see. One of the most interesting features at the Jubilee was the thousand or more Sabbath-school children, with their banners and mottoes, marching in procession, and filling the galleries of the great church. As I looked in the faces of that goodly company, and heard the martial strains, "We are marching on," I thought the Sabbath-school was a success, and the mission, too, that bore such fruits.

If I had had any doubts on the latter subject, they were pretty well dispelled by the Jubilee exercises. It was something to see a native Hawaiian, born of heathen

parents, educated in mission schools, in dress and manner the Christian gentleman, without note or memorandum, holding the undivided attention of an audience of 2,500 persons for an hour and ten minutes, while in eloquent speech he portrayed what the gospel had done for him and his, in bringing them up from their degradation to the high places of Christian life, and in giving the Hawaiian nation a recognized place among the nations of the earth. Whatever else had been done, I took that man to be a success, and felt that the institutions which had made him what he was, could hardly be termed a failure. It was something to see a well-attired assemblage of 7,000 people, from all classes of society, rich and poor, the high-born and the lowly, meeting together on the common level of a higher humanity, to do honor to the noble men and women who there planted and nurtured the seeds of a Christian civilization. And not the least interesting portion were the hundreds of men and women who had come down from the old heathen days, sitting there, clothed and in their right minds, living examples of the elevating power of the gospel.

But the grandest scene of all, that Jubilee-day, was the veteran native missionary Kauwealoha, returned after seventeen years in the Marquesas Islands, — where, after the failure of English missionaries, and American missionaries, he, with two others, had driven down their stakes and stayed on, through trials and hardships, till he could report four churches of Christ established, and that five hundred men and women had learned to read the story of the cross. And there, on that 15th of June, standing up in the presence of his king, foreign diplomats, old missionaries, and that great assembly, he held aloft the Hawaiian Bible, saying, "Not with powder and ball, and swords and cannon, but with this living Word of God, and with his Spirit, do we go forth to conquer the Islands for Christ." Such was one of the men sent out by these Hawaiian churches to carry the gospel to the regions beyond. The enterprise that develops such men and such work may well share in the love and sympathy of the church, and, may I not add, in the respect and generous confidence of mankind.

Where in all the course of human history have results so grand, so beneficent, been achieved in so short a period? Yet they have been accomplished through the blessing of God upon the faith and toil of forty ordained missionaries, assisted by about half as many laymen, as teachers, printers, mechanics, and physicians. The number of persons received to church fellowship, on profession of faith, is more than equal to the present native population over four years of age, amounting in all to 55,300, or an average of about 1,400 to each ordained missionary. This, it would seem, ought to satisfy a large Christian ambition. To one of this mission band, now happily present with us, it has been permitted to receive into his church 11,960! One of the three single ladies who went out to this field as early as 1828, Miss Ogden, still lives, joyful in the thought of having had over a thousand Hawaiian girls under her instruction. As I heard her story of labor on four different islands, and of the Waialua Seminary and its seventy girls, as I was present at the examination of the Kawaiahao Seminary, in charge of the Misses Bingham, and saw there what the gospel is doing for woman in the Hawaiian Islands, I could not but recall the scene on the *Thaddeus*, fifty years ago, when the missionary ladies of the party first looked out upon their Hawaiian sisters, and turned weeping away, to find fresh strength and grace for their work in prayer, at the feet of the Master.

Yet, to the eye of the world, how insignificant the means employed to change the character, habits, and moral life of a nation!

How kind of the ship-owners to give the captain of the little craft that bore away the first missionary company permission to bring them back, when the poor creatures should realize the folly of their enterprise! Ah, there were great designs on the part of the Head of the Church, that the world wot not of! Well has it been remarked, there was ONE on board the *Thaddeus* whose name was not on the ship's register. There were strange movings of heart in many New England homes. The tears of Obookiah, as he sat on the doorsteps of Yale College, weeping that the treasures of

knowledge were not open to him and his, had not fallen in vain. There had been prayer at Goshen and at Park Street Church, and in Pinckney Street, when the pioneer missionaries were set apart; and many a petition had gone up from public altars, and from secret places known to God alone, and the highway had been cast up, and a preparation made which filled even the heroic faith of the missionary band with wonder and admiration.

But I cannot here trace the steps of progress, so rich in interest to every lover of missions, so grandly illustrative of the Divine blessing upon our efforts. This work has been admirably done by my honored predecessor, Dr. Anderson, in a volume now in press, to which I am indebted for some of the details here given. It is enough to point you to the completed work. The Hawaiian churches have attained their majority. The varied institutions of a Christian civilization have been established. Difficult problems—social, political, and religious—that will tax the thought and energy of the wisest and best in church and state, await solution there as well as here. There is immorality in Honolulu, as there is still in London and New York. Men and women are not perfect there any more than here. Yet the same divine grace bears its precious fruits, in faith and love and sacrifice for Christ. And the church can present no nobler examples of these, no grander trophies of redeeming love, than in the islands of the Pacific. The present race may pass away; but it will bear its share in the praises of the Lamb. The light set up there already streams far over the seas to other lands, and will enlighten whatever races may hereafter make these Islands their home.

Let us rejoice to-day in this finished work, as one of the rich fruits of the coöperation of the two great denominations represented in the American Board, who, laboring together, have known only Christ and his cause. Let our faith be strengthened, and our hearts encouraged to greater sacrifice, and more earnest effort to realize the glorious vision of the Psalmist, when all nations shall come and worship before thee, O Lord, and the continents shall unite with the islands of the sea, in one choral anthem of praise.

In closing, I cannot forbear an acknowledgment of the courtesy shown me, as a representative of the Board, by the King and the Government officials, and the hearty welcome I received from the missionary families. If I might name one in particular, I would gladly mention Dr. Judd, who kindly offered me the hospitalities of his home, and to whom, in years past, the Hawaiian Islands were so largely indebted for their political independence, and the organization of those civil institutions which give them their present position in the civilized world.

REPORT ON AN ANONYMOUS COMMUNICATION.

Judge Strong, in behalf of the Business Committee, presented the following report:—

The Business Committee have received a communication addressed to the Board, making certain inquiries respecting the mutual rights and responsibilities of missionaries and the Prudential Committee. The communication has no signature, though it is understood to be from a returned missionary not now in the service of the Board. It is not a complaint against any action of the Prudential Committee, or against the conduct of any missionaries in the field. It is merely a statement of certain hypothetical cases, followed by inquiries respecting the course proper to be pursued when such cases may arise. Your committee are of opinion that it would be inexpedient for the Board to take action upon it. Any action that could be taken would settle nothing respecting any existing case, and it is manifestly undesirable for the Board to deal with mere abstractions.

The report was accepted.

LETTERS FROM ABSENT MEMBERS.

Letters of apology for non-attendance at the meeting, were received from the following corporate members of the Board: Dr. J. F. Tuttle, Dr. J. B. Condit, Gen. Wm. Williams, Hon. Thomas W. Williams, Dr. P. R. Hurd, A. W. Porter, Esq.,

Dr. J. J. Carruthers, Dr. Charles Walker, T. Fairbanks, Esq., D. W. Ingersoll, Esq., Dr. Ray Palmer, John Tappan, Esq., Hon. H. W. Williams, Hon. J. G. Foote, Gen. S. Lockwood Brown, Col. C. G. Hammond, Dr. S. C. Bartlett, Dr. Wm. S. Curtis, Dr. T. M. Post, J. W. Wier, Esq., James M. Gordon, Esq., and Dr. P. H. Fowler.

RESIGNATIONS.

Gov. Buckingham, in behalf of the Committee on New Members, reported that the following persons had tendered their resignations as Corporate Members: Edward Spalding, M. D. of New Hampshire; Dr. Charles Walker, of Vermont; Henry Hill, Esq., of Mass.; Drs. Wm. Adams, G. L. Prentiss, J. G. Atterbury, P. H. Fowler, R. R. Booth, S. T. Spear, S. H. Cox, and Baxter Dickinson, Wm. A. Booth, Esq., and Wm. W. Stone, Esq., of New York; Dr. J. F. Stearns and J. Marshall Paul, M. D. of New Jersey; Hon. Wm. Strong, of Pennsylvania; Dr. J. C. Smith, of the District of Columbia; Dr. H. A. Nelson and T. P. Handy, Esq., of Ohio; D. R. Holt, Esq., of Illinois; and D. W. Ingersoll, Esq., of Minnesota.

Some of these resignations were tendered because, from the infirmities of age, or for other reasons, the duties and responsibilities of membership could no longer be met, but most of them grew out of the changed relation of Presbyterians to the missionary cause, and it is fitting that extracts from some of the letters should find a place here. A joint communication, signed by Drs. Adams and Booth, and Wm. A. Booth, Esq. says:—

That branch of the Presbyterian Church which has so long and happily coöperated with you in the work of foreign missions has entered into new relations and assumed new responsibilities in respect to that work. In consequence of these changes, we have been forced to consider the propriety of continuing to hold the position of Corporate Members of the Board. Painful as it is to contemplate a separation from it, it is impossible to overlook the fact that the position is a most sacred trust, having connected with it duties, which must be discharged by those who occupy it. To continue in this relation while at the same time we have been appointed to official stations in the Presbyterian Board, would be neither profitable to you nor satisfactory to us.

From these considerations we are constrained to tender to you our resignations as corporate members of the A. B. C. F. M. in order that the positions hitherto held by us may be filled in such a manner as will increase its power to carry out the solemn trust it has received from the Lord Jesus Christ.

Please receive the assurance of our deep and abiding interest in the prosperity of the Board.

Dr. Baxter Dickinson wrote:—

It is with extreme reluctance that I tender, as I hereby do, my resignation as a Corporate Member of the Board,—a position held with great satisfaction for twenty-five years. But having spent most of my ministerial life and labor in the Presbyterian Church, partly as a pastor, and partly as professor in two of its theological seminaries, and having been hearty in the reunion of the dissevered branches of the church, there seems to be a clear claim for my *special* sympathy and support in behalf of its various institutions and agencies for spreading the gospel. Allow me to express my undiminished confidence in the management and operations of the Board, and my earnest desire and hope for its rapid advance in power and success from year to year.

Dr. Fowler says:—

Please communicate to the Board my resignation as a Corporate Member. It costs me a hard struggle to offer it, and to separate from an association through which, for more than thirty years, I have taken part in evangelizing the heathen world, and which I have loved and confided in the more, the longer I have been connected with it.

If I cannot coöperate with it, I shall always sympathize with it and pray for it.

J. Marshall Paul states:—

It is with great sorrow I feel it my duty to resign my position as a Corporate Member of the Board, having acted with it for some thirty-five years. It will be ever dear to my heart, and my prayers will ever ascend for its success in the great work of missions.

Dr. Stearns says : —

With great reluctance and not without much sacrifice of personal feeling, having sought the direction of infinite wisdom, I beg leave hereby to resign my place as a Corporate Member of this Board, and to decline a reelection, retaining only my Honorary Membership, in which I hope to abide, and subserve its interests in such measure as I can, with unabated affection, as long as my life shall be continued.

Dr. Prentiss wrote : —

A Corporate Member of this Board occupies a position of high and sacred trust ; and I do not see how I can well perform the duties of that position while devoting my pastoral influence and strength to the service of another missionary organization. The step I am taking seems to me, therefore, to be plainly demanded by the interests of the Board itself. But while I feel obliged to resign my place as a Corporate Member, permit me to add, that I do it with the most unfeigned regret, and that I shall not cease to cherish towards this venerable and heaven-honored Board those sentiments of profound respect, confidence, and love, which formed a vital part of my Christian training, and were never stronger than at this hour. It will have, still, my heartfelt sympathy, and my fervent prayers for continued and ever-increasing prosperity in its great and glorious work. May the blessing of God the Father, and of the Lord Jesus Christ, rest more and more abundantly upon it and upon all its officers and members, and upon all missions under its care.

Similar language was used by others, but space need not be taken for further extracts. The resignations were accepted.

NEW MEMBERS.

The same committee recommended that the following persons be elected as Corporate Members, and they were elected by ballot : John O. Fiske, D. D., of Bath, and Joseph S. Wheelwright, Esq., of Bangor, Maine ; Gordon Hall, D. D., of Northampton, Joseph S. Ropes, Esq., and J. Russell Bradford, Esq., of Boston, Eleazar Porter, Esq., of Hadley, and Rev. Isaac R. Worcester, of Auburndale, Mass. ; Thacher Thayer, D. D., of Newport, R. I. ; Rev. Constans L. Goodell, of New Britain, Charles Benedict, Esq., of Waterbury, and John N. Stickney, Esq., of Rockville, Conn. ; Rev. Henry Ward Beecher, Richard P. Buck, Esq., and Alfred S. Barnes, Esq., of Brooklyn, N. Y. ; James H. Fairchild, D. D., of Oberlin, Rev. Hiram C. Haydn, of Painesville, and William J. Breed, Esq., of Cincinnati, Ohio ; Rev. Jesse W. Hough, of Jackson, Michigan ; and Rev. Wm. E. Merriman, of Ripon, Wisconsin. The Board also elected as Corporate Members, Samuel Holmes, Esq., of Montclair, N. J., and Rev. Edward Hawes, of Philadelphia, Penn.

The following persons were designated as a Committee on New Members for next year : Hon. Wm. A. Buckingham, Hon. A. C. Barstow, Wm. S. Southworth, Esq., Hon. C. G. Hammond, Dr. Samuel Wolcott, Dr. J. W. Wellman, and Dr. H. M. Storrs.

OFFICERS.

Dr. Hooker, in behalf of the Committee on Officers, reported that Rev. Albert Barnes, Dr. Robert R. Booth, and Walter S. Griffith, Esq., declined reelection as members of the Prudential Committee. The committee recommended the election of the following persons as officers for the year, and they were elected : —

MARK HOPKINS, D. D., LL. D.,	<i>President.</i>	JOSEPH S. ROPES, Esq.,	
HON. WILLIAM E. DODGE,	<i>Vice-President.</i>		<i>Prudential Committee.</i>
CHARLES STODDARD, Esq.,		REV. SELAH B. TREAT,	
AUGUSTUS C. THOMPSON, D. D.,		GEORGE W. WOOD, D. D.,	
HON. ALPHEUS HARDY,		NATHANIEL G. CLARK, D. D.,	
ABNER KINGMAN, Esq.,			<i>Corresponding Secretaries.</i>
JAMES M. GORDON, Esq.,		REV. JOHN O. MEANS,	
RUFUS ANDERSON, D. D.,			<i>Recording Secretary.</i>
EZRA FARNSWORTH, Esq.,		LANGDON S. WARD, Esq.,	<i>Treasurer.</i>
EDMUND K. ALDEN, D. D.,		THOMAS H. RUSSELL, Esq.,	<i>Auditors.</i>
J. RUSSELL BRADFORD, Esq.,		AVERY PLUMER, Esq.,	

LETTERS OF DECLINATION.

Mr. Barnes, in his letter declining reëlection, uses the following language:—

The re-union of the two branches of the Presbyterian Church has led to the termination of the connection of the Presbyterian Church with the American Board,—a connection which has so long continued, and which has been so harmonious, and so happy in its influence on the general interests of religion, and especially on the cause of Foreign Missions. The termination of that relation makes it obviously proper that I should tender my resignation of my position as a member of the Prudential Committee. The appointment of the Presbyterian members of this Committee was founded entirely on that relation, and when that relation ceased, the resignation of our position became a matter of obvious, though very painful duty, and there is no room left for choice. Whatever may be my views in regard to the cause which has led to the termination of the relation, I am obliged to acquiesce in the result, but with no change of feeling in regard to the Board, and no diminution of confidence in the Board, or of my earnest prayers for its prosperity and success.

During the entire period of my ministry, now more than forty-five years, I have had a warm and growing interest in the operations of the Board. I have sought to do what I could in interesting the people to whom I have ministered in its operations; I have rejoiced in its successes; I have had, and I have desired to have, no other channel of operation in the great field of Christian missions; and no necessity of my life has been more painful than that which compels the cessation of my official connection with the Prudential Committee. While I feel constrained to make the resignation, I desire to express my gratitude to the members of the Committee for their uniform courtesy and kindness to me, and my earnest prayer for the continued success and prosperity of the Board, and that the blessing of God may ever rest upon them individually, and on their united counsels.

Dr. Booth wrote:—

In view of the approaching termination of the relation of the Presbyterian Church to the A. B. C. F. M. it becomes my duty to resign my position as a member of the Prudential Committee. In taking leave of my associates in this blessed work of supervising the missions of the Board, I beg leave to express to them my heartfelt personal affection, and my lasting interest in the work they are engaged in. No changes in the method of my coöperation in the cause of missions can diminish my interest in the prosperity of the Board, or my love for the dear brethren who toil in foreign lands.

I recognize, with gratitude and joy, the favor with which God has blessed us in our efforts to effect a peaceful separation, and trust that for all time to come the relations between the two great bodies which we represent may be so faithful and harmonious, that the world shall recognize their unity in Christ, and their devotion to the great interests of his kingdom.

RESOLUTIONS.

Dr. Geo. E. Adams, in behalf of the Business Committee, reported the following resolutions, which were adopted by the Board:—

The Rev. Albert Barnes, Dr. R. R. Booth, and Walter S. Griffith Esq., long and tried friends of this Board and of the great missionary cause—and never more so, we are assured, than now—having judged it necessary and proper to decline a reëlection on the Prudential Committee,—

Resolved, That the cordial thanks of this Board be proffered to these respected and beloved Christian gentlemen and friends, for the valuable services they have rendered.

Resolved, That we appreciate the motives which have influenced several of our brethren to resign their seats as Corporate Members; and we assure them, that while we regret the necessity they have felt themselves under for taking this step, we shall ever remember with pleasure their past coöperation; that it will give us great satisfaction hereafter to have their presence and councils in our meetings, as Honorary Members and sympathizing friends; and that we shall ever rejoice in their prosperity in their new relations to the one great missionary work.

PLACE AND PREACHER FOR NEXT MEETING.

The Committee on Place and Preacher reported, recommending that the next meeting be held in the Tabernacle Church, Salem, Mass., that Dr. T. M. Post, of St. Louis,

Mo., be the preacher, and Rev. H. W. Beecher, of Brooklyn, N. Y., his alternate. They also recommended as a Committee of Arrangements for the meeting, Rev. Charles Ray Palmer, Rev. Ed. S. Atwood, Rev. Hugh Elder, R. C. Manning, Esq., C. M. Richardson, Esq., James Kimball, Esq., John Kinsman, Esq., Geo. R. Chapman, Esq., Rev. Geo. N. Anthony, Rev. O. T. Lanphear, J. H. H. Gregory, Esq., Rev. J. M. Whiton, I. M. Rubier, Esq., Rev. C. B. Rice, and A. R. Mudge, Esq. The report was accepted, and the recommendations were adopted.

RESOLUTIONS OF THANKS.

The Business Committee reported the following resolution, which was unanimously adopted:—

Resolved, That the cordial thanks of this Board be tendered to the families and people of Brooklyn, for the free and generous hospitality so courteously extended to the members and friends of the Board during the meeting; and that we invoke the blessing of our common Heavenly Father upon them and theirs forevermore.

That in like manner, thanks be given, particularly, to the Committee of Arrangements, for their kindness and efficiency in providing the most ample accommodations for our highest convenience; to those churches which have opened their doors for the worship of our meetings; and to those railroad and steamboat companies which have commuted fares to those coming to this meeting.

The Board also passed a vote of thanks to Dr. Stearns for his sermon, and requested a copy for publication.

DEVOTIONAL SERVICES.

The services of prayer and song in connection with the meetings, and addresses from missionaries and others, at various times, designed to stimulate to increased effort for the world's salvation, were much as usual. The sermon on Tuesday evening, before a very large audience, in the Church of the Pilgrims, was by Dr. J. F. Stearns, from the text Math. xxviii: 18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." The devotional services of the evening were conducted by Dr. Mullens, Secretary of the London Missionary Society, Rev. Albert Barnes, and Dr. Alexander King, of Ireland. At the opening of the several business sessions of the Board, prayer was offered successively by Dr. Skinner, Dr. H. P. Arms, Dr. B. C. Taylor, Dr. Cox, Dr. Z. Eddy, Dr. Stowe, and Rev. Aldin Grout, from the Zulu mission. After the reading of the special report on the undenominational character of the Board, at the call of the President, Dr. Blodgett led in prayer. Morning prayer-meetings, very largely attended, were held on Wednesday and Thursday mornings, at half-past eight o'clock, at the Church of the Pilgrims, and Lafayette Avenue Church.

In addition to the evening meetings at the Academy of Music, meetings specially for addresses were held, Wednesday evening at the Plymouth Church, and Thursday evening at Clinton Avenue Church. There were also, during the week, the usual meetings of missionaries and their special friends; children's meetings, addressed by missionaries and others; a mothers' meeting; and a meeting of the Woman's Board of Missions, largely attended, addressed by several missionary and other ladies, and said to have been intensely interesting.

During the Wednesday morning session of the Board, Secretary Wood introduced a deputation from the London Missionary Society, consisting of Dr. Joseph Mullens, Secretary of the Society, Rev. Henry Allon, and Henry Wright, Esq., of London, each of whom addressed the assembly with words of cordial greeting, expressing deep interest in the Board and its work.

In connection with the resolutions passed touching the Sandwich Islands mission,

remarks were made by Dr. Bacon, Rev. L. H. Gulick, Dr. E. R. Beadle; and Rev. Titus Coan, from the Islands; and as reports of committees on the different mission fields were presented, addresses respecting several of those fields were made by men from the ground, — Rev. T. S. Burnell, from Madura, Rev. J. H. Shedd, from Persia, Rev. I. G. Bliss, from Constantinople, and Rev. E. P. Hastings, from Ceylon. Hon. Wm. E. Dodge also spoke earnestly in behalf of the American Indians, and Dr. Wm. A. Stearns on the Home Work. At the Academy of Music, on Thursday evening, addresses were made by Dr. Hopkins, President of the Board, Dr. Mullens, of the London Missionary Society, Hon. Wm. E. Dodge, S. B. Chittenden, Esq., Dr. J. P. Gulliver, and Dr. L. Bacon.

The sacrament of the Lord's Supper was administered Thursday afternoon, in three churches, to a very large number of communicants. At the Plymouth Church, Dr. R. S. Storrs, Jr., presided, assisted by Rev. B. G. Snow, of the Micronesia mission, and Rev. Arthur Mitchell, of Chicago. At the South Presbyterian Church, Dr. J. F. Stearns presided, assisted by Dr. Fiske, of Bath, Maine, and Rev. H. C. Haydn, of Painesville, Ohio. At Lafayette Avenue Church, Dr. S. G. Buckingham presided, assisted by Rev. H. Allon, of London, and Rev. Titus Coan, of the Sandwich Islands. At the closing meeting, Friday morning, Rev. Albert Bushnell, of the Gaboon mission, spoke a few affectionate and appropriate words in behalf of missionaries hitherto connected with the A. B. C. F. M., but to be hereafter under the care of the Presbyterian Board; and farewell addresses of much interest were made by Rev. S. B. Fairbank, of the Mahratta Mission, Rev. A. A. Sturges, of the Micronesia mission, and Rev. Titus Coan, who has labored thirty-five years at the Sandwich Islands; by President Hopkins, in behalf of the Board, expressing thanks for the abundant hospitalities received; and by Dr. W. I. Budington, responsively, in behalf of the committee on hospitality and the people of Brooklyn. The usual parting hymn —

“Blest be the tie that binds,” —

was sung, and the benediction was pronounced by Dr. Anderson.

Thus closed another very large, pleasant, harmonious, and *useful* meeting of the Board. The names of 101 corporate and 482 male honorary members were entered as present by the Assistant Recording Secretary, and many were present whose names were not reported. The committee on hospitality at Brooklyn made assignments for 1700 visitors, while large numbers found entertainment with friends, and in other ways, without the aid of the committee.

This great gathering, for such a purpose, of leading Christian men and women from so many and so distant homes; the addresses, and the whole appearance of missionaries present from various fields, testifying not to openings and calls alone, but to the happiness of a missionary life and the precious results of the work; the entire harmony in all proceedings; the more than kindly feeling with which the withdrawal of Presbyterians was made and met; the communion of Christian hearts; the stirring words which were spoken; the prayers and the songs of praise; — all these things left impressions for good which will not pass away without yielding fruit to the glory of God, in the advancement of his cause.

CLOSE UP THE RANKS. FORWARD!

THE great Leader has seen fit to make some important changes in two divisions of the grand army; partly in the advance columns, and yet more in the reserves and supports. Our division has lost four detachments, operating respectively in Syria, the Gaboon, and among the Ojibwa and Seneca Indians, numbering in all twenty-nine out of our American force of three hundred and

fifty-four. We shall miss some of our best and bravest; some whose gallant bearing, and words of cheer ringing back from the front, have stirred our hearts and quickened our energies.

But the greatest change has been made in the transfer of a part of our supports—from a fifth to a fourth. Here, too, we would recognize a larger vision than ours, and accept the greater privilege with the greater responsibility. Will the churches and individuals still acting with the old Board verify the confidence the Master seems to be reposing in them, and see that the good cause take no detriment,—that not a banner be furled, not an advanced post abandoned? So would we close up the ranks,—

“Nor bate a jot
Of heart or hope; but still bear up, and [press]
Right onward.”

MISSIONS OF THE BOARD.

Micronesia Mission.

PONAPE.

CHEERING INTELLIGENCE.

LETTERS have been received from Mr. Doane, of different dates from March 6th to June 27th. They contain many items of interest respecting the progress of the missionary work on Ponape (Marshall Islands), where God has greatly blessed the labors, and thus cheered the heart of the lone laborer, and in regard to the visit and influence of the U. S. man-of-war, *Jamestown*. Extracts will be given under different dates.

March 6th. “We celebrated again to-day the ordinance of the Lord’s Supper. Eight united with the church, all married. One couple is rather a remarkable one. The husband is a chief, possessing very excellent abilities as a speaker, that is, speaking as this people do, sitting. I do not know how he would succeed as to manner were he to stand up, but as to *matter* he is very entertaining. And he seems to be actuated by a very excellent spirit, is unostentatious, modest, yet self-possessed. I think much of him for a teacher, and should urge him forward were he where his wife is in book learning. She is a very excellent woman, a good scholar, has a good heart, and with her husband, were they both alike advanced in studies, would make an excellent

worker for us. The two are a valuable addition to the good cause as they are. They will help us much in what may be called a private, or lay work for Christ, though I could wish that both, the husband especially, could be fitted for teaching and preaching.

“We had a crowded house this morning, the king and most of the high chiefs present, but all came *armed*, why I do not know, unless it be for a *show*, though they profess to be a little afraid of the Christian party, which is all folly, and they know it. I suspect they seek occasion for a little fighting.

15th. “I returned yesterday from the church east of us some twelve miles, at *Oua*. I went up there to have the Lord’s Supper, and spent nearly a week previously. Ten were to join the church, and they needed all the instruction I could give. None showed much *feeling*, yet all seemed to be *decided* to live a better life—“to follow Christ.” *Feeling* does not seem to be characteristic of this people in any way. All were influential men, ruling chiefs. One is a man of very high rank. The Master is thus fulfilling to us the glad prophecy, “Kings shall be thy nursing fathers, and their queens thy nursing mothers.” The addition of these chiefs will greatly strengthen the cause all over the island.

21st. Returned a few hours since from

Ron Kiti. I spent the Sabbath — yesterday — with the church there, gathering the members around the Lord's table. All the members save one were present, and all seemed to enjoy the meeting. One woman, somewhat aged, of high rank, united with the church, and three other persons stand propounded. There were quite a number of other women who wished to come forward, but their husbands refused. I was happy to find things in and about the place in general order, and the church doing well.

The conduct of the high chief there — the old savage, drunken nanakin — is painful. He has been reveling the past few days in liquor, and ends off with the delirium tremens, and in this state attempted to kill his wife, a church-member. But she fled to the brush and hid away there most of the Sabbath, and so could not attend church or be at the communion. Evidently this wretch is fast approaching his end. I called on him Saturday morning, but he refused to see me, saying he was sick.

"This increased state of drunkenness is said to have been occasioned by one Captain — giving him a barrel of liquor. It is said the captain wished to do the chief a favor, and so gave him this 'fire water.' This is what most of the whaling vessels do, visiting Ponape. They deal out death and desolation, or that which causes it, and then, when the missionary tries to teach the natives how wrong the use of such drink is, they *curse* us.

25th. "How blessed this presence of God with us in this dark island! He comes calling one and another, old and young, high and low, to follow Jesus. Over this my soul rejoices as in an ocean of joy, when otherwise in my loneliness — no wife or children here, and not one white foreigner on the island a Christian — I should be sad enough, and often say: 'O solitude, where are thy charms,' etc. This evening, shortly after prayers, a young man and his wife sent in a request to join the church, and a few moments after, a widow, middle-aged, came meekly into my study, and put in the same request. I asked her why? She replied, 'I want to love Jesus that I may

be saved.' A good answer, truly. O yes, poor, dark-minded, degraded ones, come, come to Jesus. He will make you full of light and give you the true riches.

April 13th. "Our hearts are filled with joy and our hands with work, these days. The Lord seems to be adding daily to the church such as shall be saved. I returned a few hours since from an out-station, where we had the Lord's Supper, and six were added to the church. I wrote you of the formation of that church at the time, nearly a year since. It has blossomed and fruited since then, and here it is reduplicating itself in twelve months. And others are asking to join the little band. To myself the interest of this day centers much in the head chief there. For two years he has been with us in sympathy; praying, attending and attentive at meetings. He has passed through some fiery trials. Our king and a leading chief, not many weeks since, visited him with liquor and other temptations, to draw him back to their party. But he was *firm*; and he has sought to make himself stronger by coming out boldly for Jesus. He is one of the most influential chiefs on this side of the island. I shall pray the Lord to make him as useful as well as truly good man. He takes the name of *Solomon*.

25th. "I returned home an hour ago, from the station at *Oua*. I went up on the 23d, spending the Sabbath there. I am filled with joy at what the Lord is doing there. I have the names of some twenty-five persons who are anxious to join the church — to come out boldly on the Lord's side. Some of these are leading men in that region, and have passed through no little ridicule and other trials because of their devotion to Jesus. I was happy to see how anxious all were to hear and to receive instruction. For three days we met each afternoon to pray and hear of the way of life, and every morning and evening the public room of the dwelling-house was crowded with attentive listeners. And when those meetings were over, numbers would crowd about me, asking me to repeat or explain what had been said. I could have kept a company together the whole day and

night too, had I possessed the strength, and had it been advisable. The Lord is certainly working there. As I have before said, there does not seem to be much *feeling* as such, but there is *firmness of purpose*. I shall return there in a few weeks and baptize such as seem most prepared.

"In all that region, now, not a chief of any importance is left, who is not with us. And this opens a fine field for the missionary. All is as pliable as wax. They are waiting the molder, and Brother Sturges, when he comes back, will find a delightful field in which to continue his labors. The seed he has sown is now ripening, and I only wish he were here to gather in the harvest.

May 1st. "We had our communion today. Eight united with the church, one infant was baptized, and one hundred sat down to the Lord's table. The whole company seemed more solemn than usual, and the larger part were quite well dressed. One couple uniting with us are young, and I hope the husband will make a *preacher* yet. So the Lord seems to be answering prayer for this.

CHURCH BUILDING.

It is a remarkable and instructive fact, that from the commencement of the Micronesia mission, the natives, poor as they are, led on by the missionaries, have themselves erected houses of worship without aid from mission funds. From the first, neither the American nor the Hawaiian Board has expended anything for such buildings, though many have been erected. The people have also paid for nearly all their books,—in some islands all, to the extent of hundreds of dollars,—and have made very generous monthly concert contributions for mission purposes. In the matter of schools there has been, as yet, very little expense to any one. Indeed, just that course has always been pursued by this mission which is strenuously recommended by the Calcutta writer, quoted in the *Herald* for October, as a *new but necessary* mission policy, if a self-sustaining and self-propagating Christianity is to be planted in heathen lands. Mr. Doane's letters now add an-

other to the instances of earnest effort by the Micronesia people to provide churches for themselves. He writes, May 25:—

"We are now at the full tide of house building, but it is hard rowing. I am working with our natives to put up a meeting-house. The one we have is so shabby I should be ashamed to have any Christian friends from abroad visit us, especially after knowing that we have a church membership here of between 120 and 150. I felt that I must lay upon them this duty, and accordingly, last week, I told the church so, and what was expected of them, and that this week Monday morning I should take my ax and start for the woods, whether alone or not. I am happy to say quite a number felt willing to follow their teacher. Others will come in by and by, after the heat of the day, when the heavy work is over; and some will hold back altogether. Our king and another leading chief make trouble. The king thinks the church-members are too willing to follow and obey their teachers. He—the king—should be consulted more. And as he is a *king*, all he says tends to intimidate some, even leading men. Before beginning the work I called on him and invited him to lead. He refused, I hardly know for what reason. But we can wait for no king's pleasure. The work is the Lord's, and must and will, I trust, go forward.

Monday, 30th. "I reached home a few hours since from Oua. I went up on Friday last, to feed the shepherdless sheep there, and I rejoice that the Lord sent me. We had a delightful meeting, abating a few minor ripples. Almost immediately on my landing the church was called together, and the next day, Saturday, preparatory to the communion, we had the whole church together, and the best meeting—the most spiritual, giving the plainest evidence of the presence of the spirit, and that Christians did feel deeply, and deplore their sins deeply—that I ever attended in Ponape. I wept for joy to see Christians, and one excommunicated member, confessing their sins, and themselves weeping over them. In this respect I have never before seen such deep feel-

ing. All rejoiced over the good meeting.

"On the Sabbath, thirty-three were baptized and admitted to church fellowship. Saturday evening six couples were married. And so the good work progresses at Oua. That is fast getting to be the brightest spot on Ponape. And so it is the Spirit of the Lord makes every wilderness to bud and blossom.

"Reaching home my heart is pained by the report that the king will oppose the building of the church. So we vibrate between joy and sorrow, sunlight and shade.

June 8th. "I called a few days since on the king in regard to the building, hoping to enlist him in the good cause. But he is opposed, and all because 'there is to be nothing paid for the building. But I am happy to see how united the church is in the matter; all, save one or two chiefs, doing about all I could ask of them. They work well and cheerfully. All feel that this is God's work and must go forward.

12th. "I record with great joy the fact that our king has backed down from his opposition to our building the church. He seems to have done this of his own accord, save only as he has been led by the blessed spirit; for not a little prayer has been offered for this very thing. And now we shall hope the Christians will come forward with an earnest will to put up the building. We need it much, and God has removed what has been to some a great obstacle.

27th. "Since the last date some things have transpired worth recording. Christians so came forward, and were so united, that in a few days all the large timber for the church edifice was hewed and ready to be brought together. The good will with which they worked lightened almost immeasurably the heavy burden I felt on my shoulders. The dear Father has, I think, rolled back the dark clouds, and is giving us the clear shining of the sun. There will still be hard work, but that is nothing if there be no opposition."

VISIT OF THE U. S. MAN-OF-WAR, "JAMESTOWN."

To another matter, also, Mr. Doane refers with feelings of deep gratitude. In-

stances of wrong and violence against Americans and Hawaiians in Micronesia, led, some time since, to representations, by missionaries and the Hawaiian Board, to the commander of the U. S. fleet in the Pacific, and to the authorities at Washington, which resulted in sending the *Jamestown*, Commander W. T. Truxton, on a visit to those islands. He was to look after the safety and the interests of American citizens, and was also requested by the Hawaiian Government, through the U. S. Minister Resident at Honolulu, to look after the welfare of Hawaiians, and specially to inquire into the circumstances of the shooting of Mr. Mahoe, on Butaritari. (See *Missionary Herald* for January last, page 27.) Thus commissioned, Captain Truxton sailed from Honolulu April 30, 1870, taking with him Mr. and Mrs. Bingham, of the Micronesia mission, on their return to Apaiang. Mr. Doane writes:—

"Another event is the arrival of the *Jamestown*, U. S. man-of-war. And her arrival may be said to form a new stratification of the moral and political life of our Ponapeians. She is not the first war vessel that has been here, but she is the first to come and help on the new creation now going forward here, and I record her advent with the most happy feelings. A few days after her arrival in port, Captain Truxton assembled all the leading chiefs of the Jekoij and Nutt tribes on board his vessel, to lay before them one object of his visit, and to enter into an agreement which he was empowered to make with them. And I am happy to say it was a perfect success—all the chiefs and the king readily signing the paper. After this he succeeded in undoing a wrong, over which, for months past, I had often wept at the feet of the Master, supplicating him to 'set the captive free.' I have before narrated the fact of our king's kidnapping the little daughter of my Manilla brother, Narcissus, and taking her to add to the already large number of his harem. (See *Herald* for September last, page 283.) That deed made us all tremble lest the mother be next taken, and then the baby sister, in time. The *Jamestown* arriving, I narrated the whole matter to the captain.

He at first was disposed to doubt the expediency of any move, feeling that I should only be involving myself in deeper and more dangerous trouble. I thanked him for his sympathy, but urged his interference, and he assented. Calling the king into his cabin, the captain told him plainly that he must return that child. The man was not a little frightened and ashamed, but collecting himself he said: 'All right; she shall go back to her father. When I put away all my other wives, I will marry her.' The captain immediately had a boat manned and sent for the child, and soon she was weeping for joy in her mother's arms, and caressing her baby sister, from whom she had been so unfeelingly torn. All hail to the power that struck the chains from three millions of imbruted slaves! All hail to the same power, felt over these wide seas, reaching this far-off isle, and freeing this little captive maid!

"The next day Captain Truxton manned his steam launch and two boats, to make a trip around the island. Leaving the *Jamestown*, we first touched at the U tribe, invited the king and leading chiefs aboard, and made known to them the nature of the visit, when all signed the agreement the captain had drawn up between the chiefs and kings of Ponape and the President of the United States. Our detention at this place was short, and we soon passed on to the mission station at *Oua*, where we spent the night. The next morning we pushed on, according to agreement, to Metip, where were assembled the king and all the leading chiefs of the Metalenim tribe. This was an important meeting, since here were assembled the Christian and heathen parties which divide that tribe; our brother in Christ, Ejekaia, and his followers, on the one side, and the king and his chiefs on the other. Both parties felt it needful to be armed, though there was no use for arms.

"The king is a noted drunkard and a grasping man. He sat in a large arm-chair as the captain entered the feast house, having put on a military coat he had somehow obtained, with a semi-white shirt beneath. He had thoughtlessly, or

designedly, perhaps the former, made no place for the President's representative to sit, but being notified of the fact, he finally ordered a mat for the captain to sit at his feet. Of course the captain could do nothing like that, which the king seeing was about to vacate his seat, when the captain said he would stand. Here the paper was read and explained. The other chiefs had signed, and the king and all the chiefs here readily signed. Here, too, we trust, the incipient steps were taken for uniting the two parties of the tribe, for, as the meeting broke up, the two parties moved off together to the place of a Christian chief; and the next day the Christians returned the visit of their pagan brothers. I hope the long estrangement, caused wholly by the heathen party, has been replaced by mutual respect.

"Going from this place, Captain Truxton passed the night at the agency of the trading company on the island. Next morning he started and met, towards night, the king of the Kiti tribe, who put his name, readily and willingly, to the treaty. The day following he reached the nanakin of the Kiti tribe. He had been notified of the captain's intention to call, and trembled not a little at the expected visit. The day the steam launch hove in sight, pushing rapidly along over the somewhat calm water, as a thing moved by some spiritual agency, — for neither sail nor oar, nor aught else of motive power was seen, — natives had gathered in large numbers at the mission to witness the wonderful phenomenon. As the launch passed into the harbor they fled to the feast house, to await the arrival of the captain. The missionary, a half caste native, was deputed to inform the nanakin of the arrival, and that he was invited and expected to see the captain on board. When first informed of this he made no reply, of assent or dissent, but being informed more particularly of the nature of the *Jamestown's* visit to Ponape, and what all the kings and chiefs of the island had done — what treaty they had made — he gave word to go aboard, and all rushed for their canoes. Captain Truxton plainly told the nanakin the

wrong he had done to the American citizens residing at his place. He was fined 50 lbs. of turtle shell for destroying a large bell in the meeting-house he had burned — a bell costing some three hundred dollars when new. When he brought the shell it amounted to only $13\frac{1}{2}$ lbs., for which he was allowed \$4 per lb. Being informed that this did not suffice, he offered \$40 in cash. This was accepted, not that it met the demand, but because the man seemed so willing to repair his wrong. He also signed a paper reconveying to the A. B. C. F. M. the premises given by a former nanakin, but which this present one had infringed upon by allowing Captain Pease to occupy. Then the captain ordered the premises to be freed of all buildings, to which the nanakin at once assented. The buildings were occupied by an agent of Captain Pease for trading. Leaving this place, the launch reached the *Jamestown* Saturday afternoon.

“It was an expedition eminently successful in all its movements, — not a mishap during all the journey, not an offensive word from a single chief. No one felt unwilling to sign the paper presented to him, or that anything was asked of him which was unjust or oppressive. This expedition, I cannot but feel, will long be remembered on Ponape, not as one of devastation and slaughter, but of peace and love; one which the ruling powers will ever speak of as showing the tender interest in their behalf of the President of the United States. And such an expedition cannot fail of doing good. It is a fellow helper in the cause of missions. May we see many other such. Captain Truxton has been firm but courteous in all his intercourse. He and all his officers — and indeed all the men working the vessel with whom I have come in contact — have been in full sympathy with my work; and it has been a rich treat to come in contact with so much refinement and intelligence as all possess, in my isolation from society. May the dear Father care lovingly for all, and bear them safely back to civilization, and the loving hearts that are awaiting them.”

From various letters and statements in Hawaiian papers, other facts of interest are gathered respecting this cruise of the *Jamestown*. On arriving at Butaritari, Captain Truxton found that all those who had been engaged in the shooting of Mr. Mahoe had, since that act, met with violent deaths. “The king promised better conduct in the future.” All difficulties between the natives of Apaiang and Tarawa were settled, and all missionary difficulties there, — “the rebels of Tarawa signing an agreement to pay fifty casks of oil for mission property destroyed on Apaiang.” (See *Missionary Herald* for April 1869, page 130.) Captain Truxton states, that he “left the missionaries [Hawaiians, except Mr. Doane] at all points visited, in good spirits, perfectly secure in their persons, and much encouraged in their labors by the progress they are making among the natives.”

Zulu Mission.

(Southeastern Africa, near Port Natal.)

ORDINATION OF NATIVE PASTORS.

THE Zulu mission, at its meeting in May last, took action upon several points looking to progress in the establishment of a self-sustaining Christianity in that field. “The seminaries are to be regarded as of first importance, with the belief that they will furnish agents to carry forward the work of spreading the gospel;” native pastors are to be placed over existing churches as fast as satisfactory arrangements can be made;” a “Home Committee” was appointed to “superintend this work, and have the oversight of stations and out-stations in charge of native laborers;” and “Institutes” are to be held “for the purpose of giving instruction to native pastors and other laborers.” Soon after the meeting, two natives were ordained and installed as pastors — the first in this field.

Mr. Tyler wrote from Umzumbe, May 31st: “On Sunday, May 29th, the new house of worship at this station was dedicated. It is a neat and commodious

edifice, built of brick, with thatched roof, and will seat about one hundred and fifty. I preached the opening sermon, on the text, "The Lord is in his holy temple," etc., standing by the door-way, so that those who could not obtain an entrance might hear, as they were seated on the ground outside. It is estimated that between three and four hundred were present, and considering that a large proportion of this number were wild and untutored heathen, good attention was given. But the crowning exercise, during the interesting days spent at this station, was the ordination and installation over this little church of the Rev. Rufus Anderson. It was a delightful day, and at an early hour the heathen were seen wending their way to the station from their kraals, to witness for the first time the setting apart of a Christian minister. It was a solemn and impressive scene, and one calculated to fill our hearts with high hopes for the future."

On the 14th of June a second pastor was ordained, at Ifumi, and Mr. Tyler wrote, June 23d: "A large number of native Christians, from the various stations, were spectators of this scene, to most of them an entirely novel one. There were many tender associations connected with the remembrance of our beloved Bro. Bryant, who was the first pastor of this church; and the grave of our dear sister Ireland, within sight, reminded us of her love for this church and station. The charge to the people, by Mr. Ireland, was replete with reminiscences of the most touching character. The charge to the *pastor*, by our good father Lindley, whose first missionary labors in Natal were at this station, called forth deep emotion. While recalling the dark times at the beginning of his labors here, the burning of his house by Dingaan's army, and the great changes which have taken place, especially such as that interesting ordination, an occasion he had never expected to see in his life-time, the pathos of his remarks, together with his venerable appearance, caused many a tear to trickle down the cheeks of the audience."

Mr. Robbins also wrote, June 2d, respecting the first of these ordinations: "We have at last good news to communicate from Umzumbe. Last Sabbath our new chapel was dedicated, and a church with seven members was organized, and on Monday Rufus Anderson (Nguzana) was ordained and installed as pastor over the new church. With reference to the ordination, perhaps I cannot do better than to quote the 'Umzumbe Record': 'The examination of the candidate was highly satisfactory, giving evidence of much Christian experience, careful study of the Word of God, and sound views of the duties of a Christian minister. The ordination services were rendered especially interesting by the fact that they were the first performed by the missionaries and churches of the American Zulu Mission, and it is worthy of record that the candidate bears the name of one who was for many years the Foreign Secretary of the A. B. C. F. M.'"

Mr. Robbins sends the narrative of Mr. Anderson's personal history, given before the council, — too extended for use in the Herald, — and then says: "This is but the simple tale of a humble Christian, tracing out the way in which God has brought him up from the darkest depths of heathenism, and caused the 'light of the glorious gospel of Christ' to shine upon him, so that he is now willing, according to the ability which God has given him, to preach that gospel to others, and to take upon him the office of the Christian ministry. As I have had three years of most intimate acquaintance with him, he is to me 'a brother beloved,' and I confidently expect he will do his duty with acceptance, in the fear of God. The confidence reposed in him may be inferred from the unanimity with which the council, after examination, voted to proceed with his ordination. Five missionaries were present, and the delegates from the churches were told that if they had any objections they were permitted to make them known, but not a single objection was made, and when the question was asked, 'Shall we proceed,' all responded quickly in the affirmative.

"There was one scene, to which he very touchingly and simply refers, in his brief account of the ordination, which we shall never forget. There he stood, the very personification of a plain, humble Christian. His garments were those of an ordinary working man — a portion of them so covered with patches that perhaps not more than one half of the original could be seen — no shoes on his feet, and no ornaments of any kind about his person. Five missionaries and three missionaries' wives, with their children, were just before him, a large congregation of natives, chiefly heathen, were behind him, the hands of the missionaries had been laid on his head with prayer, the charge had been given, 'when,' as he says, 'another arose, and gave me his hand, saying, My brother, to-day we unite in this work. As he talked I was deeply affected. My heart within me was troubled, and I cried.' That was the scene to which I refer, if you can imagine it. Thus standing, thus surrounded, thus addressed, he wept like a child; and we all became children for the moment and wept with him. Think you the angels in heaven did not weep in sympathy over that scene! I have wept again and again at the remembrance of it, and now, as I write, I cannot keep back the tears from my eyes.

"We are greatly encouraged by his simple narrative, and the events now before us. Rufus, when a very little boy, living with heathen friends, heard a stray Christian native talk about God, and the impression made upon his mind was such, that when he next saw a Christian he wished to go and live with him. And when he ran away from his father's kraal, through fear of being whipped, he went to that Christian's home. His chief idea of a Christian seems all along to have been 'one who was good and served the Lord.' So, too, the kindness of those Christian natives who saved his life, as he thinks, 'warning him with warm water' when chilled with cold, so affected his heart, that, as he says, he 'loved them,' and greatly desired to go and live at that station where they lived.

"Many Christian natives are now passing through the land in all directions.

Some of them we know have warm hearts, and love to talk about God. Who can tell how many little boys, who have heard them, are now longing for an opportunity to go and live with them; and how many through their instrumentality shall be brought to our stations, into our schools, our churches and, it may be, the gospel ministry? Thoughts like these swell our hearts with gratitude to God. We are not left alone to carry on the missionary work here. God is raising up helpers, and, whether we recognize them or not, they will help us. The day of more rapid progress seems near at hand."

MEETING OF NATIVE CHRISTIANS.

The annual meeting of native Christians was held at Amanzimtote in June, and Mr. Tyler writes respecting it: "The meeting was unusually large and interesting. Its influence on the hearts of the believers I think was good. The burden of nearly all their prayers and speeches was, the need of the Holy Spirit to stem the tide of heathenism setting in on our stations. When the subject of liberality was discussed, Bro. Bridgman improved the opportunity of giving them a lecture on *systematic beneficence*, of which most of them have very inadequate ideas. Umbiana and Benjamin, the two missionaries of the Native Home Missionary Society, sounded their trumpets loud and clear, and made a happy impression. The former reported thirty-two church-members in good standing [at his station]. The latter stated that five have been hopefully converted through his instrumentality during the past year. Hlonono, the native preacher supported by our society, also reported progress in the right direction. On the morning of the Sabbath, the chapel was filled by an attentive audience, who listened to a sermon by the Rev. Rufus Anderson, the newly ordained Zulu pastor. His earnest and pointed remarks showed that his heart is in sympathy with the pastoral work, and inspired hope as to his future success. We were pleased to see that he is highly respected by his brethren, and many a God-speed was given to encourage him in his responsible work. At the

principal service of the day, it was found impossible to accommodate all present in the station chapel, so a large number retired to Mr. Ireland's school-room, where they were addressed by James, of Inanda. Nearly four hundred in the sanctuary listened to a sermon on the choice Moses made, to suffer with the people of God rather than enjoy the pleasures of sin for a season. In the afternoon the chapel was again filled, mostly by believers, for the purpose of commemorating the death of our Lord, and the occasion was one which will doubtless long be remembered. Mr. Lindley officiated, and as he spoke of the contrast between the present time of peace and prosperity, and the times of war, disaster, and degradation in which he found the people thirty-four years ago, and the importance of their showing their gratitude to our Heavenly Father, there were but few dry eyes in the assembly."

Eastern Turkey Mission.

VAN AND ITS SURROUNDINGS.

Dr. Reynolds, now at Harpoot, but who is expecting to go, with some one else, to occupy Van, attended the meeting of the mission at Bitlis, and went from there, with Mr. Parmelee "to take a look," he writes, "at what I hope will ere long be our home—the city and region of Van." He wrote from Harpoot July 13th: "Mr. Parmelee and myself left Bitlis June 8th, for this visit. A few hours ride over a high mountain, whose sides were covered with the richest profusion of rare and beautiful wild-flowers, and then through a valley whose fertile fields and shaded gardens, hemmed in by lofty mountains, established its claim to the name of "Gazelle Dêrê" or "Beautiful Valley," brought us to a point where the blue waters of Lake Van first burst upon our view. I fairly shouted with delight at the sight of what I had so often talked and dreamed of, but now for the first time set eyes upon.

"It is indeed a charming sheet of water, reposing in calm beauty amid its rocky sentinels, its intense blue forming a fine

contrast to the pure white of their snow-capped summits. Here and there the mountains come boldly down to the water's edge, or push a bluff promontory into its depths, while between are fertile valleys dotted with villages, which, by the verdure of their surrounding gardens, stand prominently out among the whitening fields. For three days we traveled along the southern shore of the lake, now close to the cool waters, now back among the mountains and valleys. Numerous Armenian monasteries are seen throughout this region, and testify to the hold a formal religion has taken upon these ignorant people. On almost every mountain side large or small ones appear, the most famous one being situated upon a rocky island out in the lake.

"The city of Van is situated on the eastern side of the lake, upon a broad and level plain. It is said to have been founded by Semiramis, and its site was apparently determined by the presence of a huge rock, or ledge of rocks, nearly a mile in length, some four or five hundred feet in perpendicular height, and less than that in width, which seems to have been pushed up through the surface of the plain, near and at right angles to the shore of the lake. The summit of this rock is crowned by an old castle, in a tolerable state of preservation, and the city wall extends the whole length of the crest of the rock, and incloses a considerable area on one side of it. On this rock are several cuneiform inscriptions, of whose purport I am ignorant. Most of the markets, the mosques, and several Armenian churches, as well as some private residences, are within the walled city, but the great mass of the people live in the gardens, which, on two sides, stretch away for some miles. Among these gardens are many tolerably wide and smooth streets; one in particular, several miles long, is perhaps seventy-five feet wide, planted with trees on either side, and makes one almost feel that he is in the Occident and not the Orient.

Prospects for Mission Work. "Many of the people of Van spend much time at Constantinople, where they learn Frank

manners and customs to some extent, and thus, though so far inland, this place is more civilized than most interior cities. Of course these very advantages will, in a measure, delay the reception of the gospel by the people.

"We tried to gain as good an idea as time and circumstances would allow of the state of the popular mind, and of the spirit with which they would probably receive missionaries should they come among them. The Armenians are decidedly in the majority in the city, and still more largely so in the regions about; so that the government is forced to defer to them far more than is its custom in other parts of the empire. This feeling of strength and independence contributes to the bigotry of the people in supporting their own form of religion. . . . The ecclesiastics manage to keep the people in mortal fear of showing any leanings toward Protestantism, and but few had courage to come and talk with us. There are as yet no avowed Protestants in the city, but there are a number pretty much persuaded of the truth, and some who would receive us gladly at once, I think.

"The whole appearance of the field, its great proportion of Armenian population, the numerous villages within easy distance of the city, and the great need of the presentation of gospel truth, made me very impatient to enter at once upon the work there. The annual meeting voted to ask for a man to be sent at once for this field, provided Mr. Henry Schaufliker [of Constantinople] should not accept the invitation most cordially given to join me there. The probabilities of such acceptance seem now very slight, and I desire to emphasize the call for a new man as my associate at Van. The field is large and promising. The proportion of Christians in the population is unusually great. They have not as yet had the pure gospel preached to them, but all the signs of the times indicate that when it is proclaimed it will gain a foothold, and exert a power not unlike that which has been exerted in this field. As a place of residence, the location is surpassed by few cities in any land. It has a weekly mail communication, which will contribute greatly to the

comfort of residents there, and it is also the terminus of telegraphic communication in that direction. Now is there not a young man, just graduating from some of the seminaries of the land, or already experienced in pastoral labor, who will consider it a privilege to come to such an untried field and break ground for Christ? It will be building on no other man's foundations, but commencing a new structure, which may rise a noble building to the glory and praise of God. I hope and pray that this fall may see a suitable man starting out, armed with faith, and ready for the labor and the trial. He may be sure of a warm welcome, and a work ready to his hand."

Mission to Persia.

VISIT TO HAMADAN.

In the Herald for August last, page 256, mention is made of a letter to the brethren at Oroomiah from an English missionary (Mr. Bruce), who spoke highly of some helpers employed by them at Hamadan—sent there in the autumn of 1869,—and urged the mission to more effort there and in that vicinity. Mr. Coan, it was then said, expressed the feeling that they had light enough to call for an "advance," while the force for it was wanting. When he thus wrote, Mr. Shedd was absent, on a visit to Hamadan, and now a very full letter has been received from him, respecting that place and the opening for missionary work there. The letter, made up mainly of extracts from his journal, written from day to day while on the visit, omitting dates, is full of valuable information, but so long that only a small portion of it can be given here,—enough, however, it is hoped, to give something like a just impression of the opening which seems to be presented in that central part of Persia, for hopeful Christian effort. Mr. Shedd spent twenty days in Hamadan and vicinity, his companion being "the young Armenian brother, Baron Boghos."

Location — Population. "Hamadan lies

about as far from Oroomiah as Erzroom, and in just the opposite direction. It is about three hundred miles to the south-east, and for the most of this distance the way lies over the high lands of ancient Media, a region rich in the associations of the past. It is now the great caravan road between Tabreez and Bagdad.

"*Hamadan*, the ancient Ecbatana, was the summer residence of the Persian kings, being selected to avoid the heat of the plains of the Tigris, where the winter palace of Shushan (or Susa) was situated. Ecbatana is mentioned as *Achmetha*, Ezra vi. 2. The Syriac is *Achmethan*; Armenian, *Ahmetan*; Persian, *Hamadan*. It is situated at the northern flank of the mountain called by the ancients Orontes, or, at the present, Elwend.

"From the space occupied, and from all information attainable, I should judge that it contains from 50,000 to 75,000 people. It has greatly increased during the last fifty years, and the increase goes on at the rate of several hundreds yearly. Its position, in the centre of Persia, with caravan routes leading in every direction, marks it out as a point of great importance. Of the population, thirty-five houses only are Armenians, one thousand (perhaps) Jews, and the remainder Mussulmans.

"The climate here is no warmer—rather cooler, I should judge—than in Oroomiah. Cotton can barely be raised.

"An hour distant from the city are villages about as elevated as Hyderloo, and as cool as Seir. The water is pure, trees plenty, and the population partly Dawood-dee. There are places very suitable for a summer retreat. The high snow mountains near the city give cool breezes at all seasons, and also add a disagreeable feature to the climate, — high winds, like those in Gawar.

Missionary Work. "The Sabbath here is so different from our last, that our hearts flow out in gratitude to the wonder-working Saviour, who has raised up here a company of brethren to worship with us. It seems to be the seal of divine favor upon the change of our name to that of 'Mission to Persia;' and a call as plain as Paul heard from Macedonia, that we should

come hither to the help of the perishing Jesus is going before us, and preparing the way of 'the kings of the East.'

"The first man who received the light is a brother named Hohannes, the writer of the letter received by our mission a few weeks since. He was first induced to read the Bible by Mr Bruhl, in Bagdad, and by him was so much enlightened that he began to diffuse his light to his neighbors. At first all opposed him, and probably all would have remained in a groping state if the timely visit of our colporters had not occurred.

"The movement of the Holy Spirit in Hohannes' mind, and his desire to enlighten others, was met and strengthened by the arrival of the Oroomiah brethren and books. The books then did the work. They were bought and read, and Hohannes was ready to aid in expounding and enforcing the life-giving truth. The economy of means by which God in the Apostles' day brought different agencies together to effect his purposes of grace, was not more remarkable than the wonderful way in which he has planted the gospel here. Without the light of Hohannes, the books would have been good seed, but the fruit would have been long delayed; and without the visit of the colporters, the work would have died in its birth. Said one of the brethren: 'A thousand years of simple talking and preaching, and a hundred visits of Mr. Bruhl and Mr. Bruce, would not have affected us without the Bible to read. But the colporters came just in time, and we searched the Scriptures.' Here in the city, the evangelical influence has gained the ascendancy. With an Armenian preacher to gather up and concentrate the diffused and scattered work, a congregation of fifty or sixty would at once spring up, a Sabbath-school as large, with good teachers and many readers, and a living church of real, working, intelligent Christians.

"Very much remains to be done to train the brethren, and give them adequate and just ideas of the Christian's profession and consecration. But we cannot be too thankful that the material is here, — good brethren, full of love and zeal, ready to be molded and longing to be taught. They

have learned that the letter killeth and that the spirit maketh alive.

Spirit of the Protestants. In town the Protestants have gained the day, in great measure. Some of the old party wrote to the Episcopos in Ispahan that Protestant preachers were here, and many were adhering to their doctrines. The Bishop wrote ordering them to exclude the Protestants from the church, and so the priest brought up the matter. The brethren stood together, and said, 'The church is not the property of the Bishop, but of the people. We have built it and claim our share in it. You can hold your old prayers at any time you choose, and we will hold our meetings at another time.' The priest yielded the point, and said, 'No, no; we will not separate. You can preach and pray in the congregation.' Such has been the custom. After the old service Sabbath morning, the evangelical service is held, and all remain. The brethren come in about the time the old service is over, and take no part in the mummeries. To-day Baron Boghos preached to a very attentive audience, and all seemed much pleased with a sermon in their own language. The truth is working mightily. The old communion is very thinly attended, and this year the evangelical party have broken with all the old customs and fasts.

Women Interested. "Each evening Baron Boghos has visited a house and held a meeting with those in the neighborhood. Many of the women are specially open to impressions, and ask a great variety of questions touching their old religion and the teachings of the Bible. Such meetings have been held by our helpers very often, but the women are more free to ask of an Armenian than of our Nestorians.

"Baron Boghos is greatly astonished at the work among the women. This evening five women assembled at the widow's house, in the basement of our premises, and requested him to come and instruct them. He was surprised to find one of them a diligent reader of the Bible, and in light and knowledge in advance of almost any women he knows in Bitlis. They kept him till eleven o'clock, making such

advanced inquiries as to doctrine and duty as most strikingly show the power of God's word to enlighten, when it is read."

Schools. Mention is made of two young men, who, it was hoped, would at once commence study, who were believed to be promising "candidates for the gospel work," and were expected to be ready for future service when a mission station is planted. These young men have since then entered the seminary at Seir. Mr. Shedd writes: "As to giving the people schools, we are likely to have no trouble in the city. They have now a good school, evangelical, and supported by tuition fees. We need in no way disturb it. It only needs so directing that the teacher will make more use of modern books, and himself become more competent to teach some branches of science. Besides the two brethren [who would become seminary students], there are several others who give much evidence of having truly found their Saviour. One, in particular, is a man of ardent zeal and love. In short, there is a real and a wonderful work in this city, rooted in the Word of God, and hence likely to stand and grow. The dangers to it are from wine. Whoever comes here to labor, should be, beyond question, a teetotaler. There is hope that the conscience will rule wine-drinking out of the Christian practice. If there are no drawbacks from missionaries or preachers, the point can easily be gained.

Hamadan as a Mission Field and Station. "This morning, as we were at breakfast, Deacon Guergis appeared, in the midst of a snow-storm. He was delayed in the Karaghan Mountains by storms. He found the region rugged and wintry, but the people hospitable and exceedingly open to the gospel message. There are five Armenian villages, with one hundred and thirty houses, also Dawoodees, who listened with as much marked attention as the Christians. The largest Armenian village has fifty-five houses, and is open at once to gospel labors if the laborers are but ready.

"The aggregate of Armenian villages that can be properly reached from Hama-

dan is seventy, and the population is over three thousand houses, widely scattered, lying all to the eastward, but none of them further from here than Amadia is from Oroomiah, and with roads easy and open at all seasons, except in a few places where the mountains are impassable in winter for horses.

"The providence of God has not been working blindly in permitting Persian kings to colonize so many Armenians, widely scattered in Persia. They are the seed grain for the broad fields of Mussulmans about them.

"The non-Christian population here is of a much more hopeful cast, judging from all I can learn, than in Ispahan. The Dawoodees form a large proportion of the population here, and are accessible and hopeful subjects for immediate missionary effort. Thus the opportunity is urged upon our mission to embrace at once within its efforts the Armenians of Central Persia, by planting a station at this point. Who can doubt that it is the Lord's will that we avail ourselves of the opening, and as speedily as possible make our mission *de facto* a mission to Persia, and to all the populations in Persia? A station here would do this more truly than at any other one place, as this is the center where gather some of nearly every nationality.

"A book-shop opened here would need Armenian, Hebrew, Persian, Turkish, and Syriac books (the latter for the Chaldeans of Sehna), and a mission station would need to have command of Turkish, Persian, and Armenian, to be efficiently equipped for the work.

"I feel sure that ten years of efficient missionary labor here would be productive of great results, in planting churches among the Armenians, and in opening the way and gathering disciples of Christ among the other populations; and with Hamadan, Tabreez, and Oroomiah occupied, we would really have a mission to Persia."

Mussulmans. Mr. Shedd next notices his pleasant intercourse with Mr. Bruce, of the English Church Missionary Society, who had written to the brethren at Oroo-

miah. He had labored in India, was in Persia probably for a short time only, but was anxious to have his society establish a mission there taking, perhaps, Eastern Persia, while American missionaries should occupy the West. Further statements are made, as the result of conference with Mr. Bruce, as to the opening presented among different classes of the population, — Armenians, Babees Dawoodees, or Ali-Illahees (see Herald for June last, page 180), and Mussulmans. Respecting the latter, it is said: "Among the Mussulmans of all this region, as the gospel comes in contact with them, it may be said that a great deal of discussion and real spirit of inquiry, and a readiness to submit the case to the arbitration of reason and proof, and not of force, is generally shown. The young prince in — avows himself a believer in the New Testament and Christ, more than in the Koran and Mohammed, and in some instances, the Scriptures read by the upper classes have produced great effect. The people seem to enjoy seeing their Mushtahuds and Mullahs confounded in argument, as they too often know them to be hypocrites. Mr. Bruce preaches very boldly, but he is also cautious; and aware of the difficulties in the way, he expects little help till blood has been spilt to awaken Christian powers."

Action of the Mission. On the 28th of May Mr. Shedd wrote: "Our mission has just taken the following action:—

"In view of the openings in different parts of the extensive populations dependent upon us for a knowledge of the gospel, and fully believing it is the Lord's will that we follow up these openings and make our mission *de facto* a mission to Persia, — *Resolved*, that we consider it a duty urged upon us to embrace at once within our efforts the Armenians and the Mussulman sects of Central Persia, by planting a station at Hamadan.' We hope that the Prudential Committee and the Board will heartily indorse this action and help us to carry it out without delay, and also occupy Tabreez, which we renewedly urge."

WOMAN'S WORK.

WOMEN'S PRAYER-MEETING AT HERAMIK.

MISS VAN DUZEE, of Erzroom, Eastern Turkey, attended the annual meeting of the mission at Bitlis, in June last, visiting the out-stations Chevermeh, and the village of Heramik, both going and returning. After her return she wrote: "Perhaps you would like to hear of the work among the women in the village of Heramik, which we visited on each of the two Sabbaths we were on the journey to and from Bitlis. Our tents were pitched in Chevermeh, on both occasions. In this place there is a pastor, and a good work going on. Heramik being only three miles distant has felt the influence, and has a chapel, and quite a Protestant community. The first Sabbath, Mr. Pierce and I went there, and while he talked with the men I was invited to another house to talk with the women.

"After some conversation I asked them if they had a women's prayer-meeting in the village. They said there was none. Questioning them I found three who observed secret prayer, and appeared to be Christians, but they were afraid to pray before others. I tried every means in my power to impress on them the duty of public as well as secret prayer, for the sake of the poor sisters around, and told them that in the meeting I would hold an hour or two later, I should call on them to pray. Soon after I went to the chapel, and after Mr. Pierce had preached, he and the men went away. I was left with some sixty women and children, and four or five men at the back of the room, as spectators. After a good deal of effort they were stilled, and I read and explained, sang and prayed, often stopping for them to become quiet so that I could go on. When I called on the women to pray, instead of three, five were ready. Then fourteen promised to come to a weekly meeting, and one who could read, said she would do so at every meeting.

"In this way things were left until our return, three weeks later. Stopping in Chevermeh we again visited Heramik, and I was invited to the same house. Asking about the prayer-meeting, they said there

had been one every week, with an attendance of eight or ten, but the reader had done all the reading and *praying* too. I talked with them more about their special duty in the matter of prayer, and arranged so that I could hear from them in the city, and see what they were doing. I was in the village four hours, and nearly all the time was reading, talking and singing to the crowd of women gathered about me. It was delightful work, and I do hope some seed will prove to have been sown in good ground.

"We brought a girl, nineteen years old, from that village, to enter my school. I have eleven scholars — two married women, and nine girls, — four of whom might be called boarders. While I was gone, Mrs. Cole took the principal charge of the school, and she hears the recitations in Catechism all of the time. The work among the women here goes forward slowly, but we hope surely."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

SEPTEMBER, 1870.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Upper Gloucester. Mrs. Clara S. Jordan, \$5 00

NEW HAMPSHIRE.

Westmoreland. Mrs. A. Noyes, 1 00

VERMONT.

Burlington. 3d Cong. ch. s. s., by B. L. Benedict, Superintendent, \$25 10
 Charlestown, West. Mrs. Lavinia Barnard, 2 00
 Georgia Auxiliary. By L. M. Gilbert, Secretary, \$9.50, and from Mrs. A. L. Torrey, a thank-offering, \$10.50; 20 00
 Newbury. Freeman Keyes, Esq., to const. Mrs. Keyes and Miss Mattie Keyes L. M's, 50 00
 Norwich. Mrs. Harriet A. Dutton, 1 00—98 10

MASSACHUSETTS.

Andover. Old South church Aux., Miss Dow, 10 00
 Boston. Mrs. N. W. Turner, to const. herself L. M. \$25; "A Friend," to const. Miss Louisa J. Rice L. M., \$25; 50 00
 Boston Highlands. Eliot ch., add'l, by Mrs. Anderson, 20 00
 Bradford. 1st church, by B. D. Kingsbury, constituting Mrs. Caroline Ordway L. M. 42 82
 Chelsea. Broadway church, by Mrs. Copp: Mrs. J. Q. Gilmore, \$1.50, Mrs. C. Powers, \$1; 2 50
 Groton Centre. Mrs. Eliel Shumway and s. s. class, to const. Mrs. J. K. Aldrich, their pastor's wife, L. M. 25 00

<i>Hingham, South.</i> "From M. A. H.,"	1 00
<i>Hadley.</i> Mrs. Mary H. Williams, to const. her pastor's wife, Mrs. Jane E. Ayres, L. M. (\$10 having been sent in March last),	15 00
<i>Hadley, South.</i> Mt. Holyoke Sem'y reunion Oria, class of '55, to const. Mrs. Mary B. Fairbank, of the Mah-ratta Mission, Mrs. Sarah A. Rhea, of the Nestorian Mission, and Mrs. Eliza W. Morse, of the Bulgarian Mission, L. M.'s (\$50 having been prev. ack'd),	25 00
<i>Swampscott.</i> Cong. s. s. Aux., add'l, by Rev. John Thompson,	6 76
<i>Worcester.</i> David Whitcomb, Esq., to const. Mrs. M. C. Whitcomb, Miss Ellen M. Whitcomb, Mrs. G. Henry Whitcomb, and Miss Ruth Peckham, L. M.'s,	100 00
<i>Whitinsville.</i> Mrs. Charles P. Whitin, to const. Mrs. Daniel Bliss, of Beirut, Syria, L. M., \$26, Mrs. George Gibbs, \$5;	30 00
<i>Winchester Aux.</i> By Miss Elizabeth D. Chapin, of wh. from Mrs. H. Cutler and Mrs. N. W. C. Holt, \$25, to const. Miss Nellie B. Holt L. M., and from six friends, \$25, to const. Mrs. Hannah Patten L. M."	62 00
<i>Williamstown.</i> Ladies, by "E. P.,"	10 00—400 08

CONNECTICUT.

<i>East Hartford.</i> Cong. s. s., by David L. Williams, Treasurer, for support of a pupil at Orconiah, Persia,	23 00
<i>West Hartford.</i> "From Friends," by Mrs. George M. Carrington,	10 00
<i>Hebron.</i> Ladies of Cong. church, by Mrs. Jasper Porter,	22 00
<i>New Britain.</i> Mrs. Louisa Nicholls,	10 00
<i>New Haven Aux.</i> By Mrs. John W. Fitch, Treasurer,	300 00
<i>North Woodstock.</i> H. E. Carpenter, add'l,	3 00—373 00

NEW YORK.

<i>Auburn.</i> Mrs. S. E. G. Boardman,	5 00
<i>Brooklyn.</i> Mrs. C. E. Loomis and Miss C. A. Pratt, annual contribution, for support of Amy, the Koord girl at Harpoot,	30 00
<i>Fulton.</i> Miss'y Society of Pres. s. s., by B. J. Dyer, for girl in Miss Fitcher's school, Marsovan, \$30, and to clothe one from Female Seminary, \$4;	34 00
<i>Westport.</i> Mrs. Augusta M. Spencer,	3 00—72 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> By Mrs. J. D. Lynde, Treasurer, Mrs. Sarah C. Seaver, \$5; Mrs. Daniel Fiske, to const. Mrs. Burdett Hart, L. M., \$25; "C. A. L.," quarterly contribution, \$75;	105 00
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OHIO.

<i>Toledo.</i> Mrs. Anna J. Williams, to const. herself L. M.	25 00
<i>Windham Aux.</i> By Julia E. Treat, to const. Miss A. M. Wales, L. M.	25 00—50 00

MICHIGAN.

<i>Grand Haven.</i> Mrs. A. W. Ferry, to const. Miss Mary A. White L. M.	25 00
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MINNESOTA.

<i>Clear Water.</i> By L. M. Stearns, Sec'y,	14 00
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MISSOURI.

<i>Ironton.</i> Mrs. W. A. Delano, \$1, Mrs. C. E. Markham, \$1;	2 00
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CALIFORNIA.

<i>Oakland Aux.</i> (being the first auxiliary of the Woman's Board of Missions on the Pacific coast) \$25, to const. Mrs. Julia A. Bacon L. M., and from Oakland Young Ladies' Seminary \$25, to const. Miss Julia A. Rappelye L. M.	50 00
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SCOTLAND.

<i>Glasgow.</i> Mrs. A. F. Stoddard, to const. Mrs. E. W. Noble, of Truro, Mass., L. M.	25 00
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EASTERN TURKEY.

<i>Harpoot.</i> "A Friend," to const. Miss Katie Barnum L. M.	25 00
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Total of Donations,	\$1,215 18
Quarterlies,	44 50
Echoes,	18 32

Total for the month, \$1,308 00

We would thankfully acknowledge, from Rev. E. P. Tenny, of Topsfield, Mass., the gift of medical books of the value of \$34.35, for the use of Miss Nye, at the "Home," Constantinople.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR TIME INTERIOR.

SEPTEMBER, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

ILLINOIS.

<i>Chicago.</i> Ladies' Miss'y Society of 2d Pres. ch. (of wh., Mrs. William Blair, to const. herself L. M., \$25; Mrs. James A. Smith, to const. herself L. M., \$25; Mrs. A. E. Ballard, with previous contributions, to const. herself L. M.);	68 50
<i>Clayton.</i> Woman's Miss'y Society of 1st Pres. church, to const. Mrs. Elizabeth Ewing, L. M.	25 00
<i>Evanston.</i> Woman's Miss'y Society, by Mrs. E. H. Craven, for support of a pupil in Miss Mary Porter's school, Peking,	56 75
<i>Geneseo.</i> A Missionary Rill,	5 00
<i>Hyde Park.</i> Woman's Miss'y Society,	17 09—172 34

MICHIGAN.

<i>Columbus.</i> Two ladies,	1 00
<i>East Saganaw.</i> Woman's Miss'y Society, for salary of Miss Naomi Diamond,	275 00
<i>Grand Blanc.</i> Woman's Miss'y Society,	5 00
<i>Jackson.</i> Woman's Miss'y Society, of wh. for support of Bible-reader in Harpoot, \$75,	100 00—381 00

WISCONSIN.

<i>Delavan.</i> Woman's Miss'y Society, for support of Bible reader in India,	16 00
<i>Lancaster.</i> Woman's Miss'y Society,	25 00
<i>Menasha.</i> Woman's Miss'y Society,	14 53
<i>Ripon.</i> Woman's Miss'y Society of Cong. ch., for support of Miss Pollock, India,	25 00
<i>Stoughton.</i> Ladies' Miss'y Society, \$3.70; Children's Miss'y Society, \$2;	5 70—86 23

IOWA.

<i>Denmark.</i> Woman's Miss'y Society, to const. Mrs. C. K. Edson L. M.	25 00
<i>Garnaville.</i> Ladies' Miss'y Society, \$7; Children's box, \$1;	8 00
<i>Vinton.</i> Woman's Miss'y Society,	30 00—63 00

MINNESOTA.

<i>Faribault.</i> Mrs. J. K. Greene,	5 00
<i>Minneapolis.</i> Ladies' Miss'y Society of Plymouth Church,	30 00—35 00

OHIO.

<i>Elpre.</i> Woman's Miss'y Society,	10 00
<i>Mansfield.</i> 1st Cong. church, Ladies Miss'y Society, third quarterly payment of salary of Miss Minnie C. Beach, Phil-ippopolis, Turkey,	94 00—104 00

INDIANA.

<i>Orland.</i> Woman's Miss'y Society,	10 00
	851 57

MISCELLANY.

PROGRESS IN CHINA.

MR. BLODGET writes from Peking: "The Chinese Government are establishing an arsenal and powder factory at Tientsin, under foreign supervision; also, in connection with these, a machine shop. They are intending to introduce machinery into the working of their coal mines on the east of Peking. The next thing will be a railway to Tientsin, to transport the coal.

"When at Shanghai I visited the arsenal of Kiang Nan, a few miles from the city. Many hundreds of Chinese were busily employed under the supervision of seven European or American overseers. Machinery of many kinds was making there. Steam-engines, boilers, cannon, guns of the most approved and recent kinds, were among the most noticeable articles of manufacture. Several gunboats have been built, of excellent workmanship, and they serve the Chinese Government a very good purpose in their lakes and rivers, and upon the seaboard, as a protection against robbers and insurgents.

"The present government, with all its defects, brings great blessings to many millions of people, and is on the whole as good a government as can be expected in China until the leaven of Christianity is introduced among the people. When the Prince of Peace reigns in the hearts of multitudes in every land, we shall everywhere have better governments than we now have."

INDIFFERENCE TO EDUCATION.

MR. CHANDLER, of the Madura mission, writes: "I have been much troubled by the failure of all my efforts to establish village schools in my district. I have been accustomed to offer to establish a school with a Christian master, wherever sixteen scholars could be gathered, paying one rupee a month as tuition, or about one eighth of the monthly expense. This seems very fair on paper, and in Jaffna the mission village schools easily collect double that number of scholars. But it shows the great indifference of this people to education, that in the villages visited we

scarcely heard of a school, and actually found but one, and that of only four scholars, of low caste, but taught by a high caste master. In neither of the villages where we have congregations can I establish a school which would not be so small as to seem a mockery. In these circumstances, our station school is our only hope for the education of the children of the Christians."

EVENING LABORS OF HELPERS.

MR. CHANDLER also writes: "Another matter of interest to me is that the catechists and school-masters, also two of the masters in the English school, one of whom plays the violin, went out every night during the recent great festival in Madura, and spreading mats before our church, spent two or three hours in singing the Christian Lyrics, and preaching and reading to the crowds of people who gathered round. I was with them several nights, and we had most attentive audiences. Many were doubtless attracted by the native songs, sung with Christian words and accompanied with the violin. Much truth was disseminated, and we would fain hope some lasting impression was made. Madura City is furnishing an increasingly interesting and hopeful field of labor, both among males and females."

CAPTAIN TRUXTON AT THE SABBATH-SCHOOL AT PONAPE.

WRITING to the Secretary of the Hawaiian Board respecting the visit of the *Jamestown* to Ponape, Mr. Doane says: "It is so very seldom that we see the captain of any vessel calling on us and taking part in our Sabbath-school, we may almost record it as one of the wonders—great wonders—for this little world, *Ponape*. I was happy that Captain Truxton gave us such a good talk—so full of Christ and the Bible, and expressing the feeling of the President of the United States. It was a talk that did much good. The Captain told the audience of the kind feelings of Christians at home towards this people, and that he came not to kill and destroy, but to do good. Just now our king is un-

der bad influence, taught never to mind the teachings of Jesus, etc., but now that Captain Truxton, of the *Jamestown*, a war vessel, tells them that these teachings only can make them happy and good, and fit them for the grave, it will, to say the very least, let them see that the missionary is not the only man who appreciates Christ's instructions. On closing our services, the captain shook hands with some, and all seemed pleased. Thus far the Lord has blessed to us the visit of the *Jamestown*."

EMBARKATIONS.

MISS JULIA A. RAPPLEYE, of Oakland, California, Miss Sarah L. Wood, of Keene, N. H., and Miss Esther T. Maltbie, of Saybrook, Ohio, sailed from New York, October 12, in the *Colorado*, for Liverpool, on the way to missions in Turkey. Miss Rap-

pleye goes to Constantinople, Miss Wood to Antioch, and Miss Maltbie to Eski Zagra. A son of Dr. Riggs of Constantinople, and a daughter of Mr. Richardson, of Broosa, went in the same vessel, returning to their homes in Turkey.

Rev. Richard Winsor, of Oberlin, Ohio, and Mrs. Mary C. (Sanford) Winsor, of Medway, Mass., sailed from New York October 19, for Liverpool, on the way to join the Mahratta mission, Western India. Mr. Winsor was educated at Oberlin.

DEATH.

AT Bebek (near Constantinople), August 18, Irving Park, infant son of Rev. C. C. and Myra P. Tracy.

BUSINESS ITEMS.

See 4th page of cover, for *important business items*.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Aroostook county.	
Sherown, Cong. church and pastor,	6 00
Cumberland county.	
Cape Elizabeth (Ligonia), Welch Cong. ch. and so.	10 00
Falmouth, 1st Cong. ch. and so. coll., of wh. from R. Merrill, 10, A. Marston, 10;	37 00
Minot, Cong. ch. and so.	50 00
Oak Hill (Scarborough), friends,	25 00
Standish, Cong. ch. and so.	20 00
Upper Gloucester, Rev. E. S. Jordan,	
10. Mrs. C. S. Jordan, 5;	15 00—157 00
Franklin county Aux. Soc. Rev. I. Rogers, Tr.	
Temple, Cong. ch. and so.	6 00
Lincoln and Sagadahoc counties.	
Edgecomb, Cong. ch. and so.	25 00
Newcastle, 1st Cong. ch. and so., special contribution for the debt,	11 00
Rockland, Cong. ch. and so., in part,	25 00—61 00
Somerset county	
Norridgewock, Cong. ch. and so.	76 30
Union Conf. of Ch's.	
Fryeburg, Cong. ch. and so.	55 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
Rockport, two friends, by W. Carleton,	7 00—17 00
York county.	
Kennebunkport, Cong. ch., South,	
J. W. Savage,	10 00
Sanford, North Cong. ch. and so.	10 65
South Berwick, Cong. ch. and so., add'l, a friend,	20 00
York, 2d Cong. ch. and so.	21 75—62 40
	440 70

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, T. S. S.	6 75
Coos county.	
Colebrook, Cong. ch. and so., special coll. 19.50, m. o. 13.50;	33 00
Lancaster, Cong. ch. and so.	39 25—72 25
Grafton county.	
Campton, Cong. ch. and so., add'l,	6 25
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Autrim, "A friend,"	48 03

Manchester, Franklin st. Cong. ch. and so. 160; Chester B. Southworth, annual dona., with prev. dona. to const. Mrs. ANN A. CAMPBELL, Mt. Vernon, N. H., H. M., 50;	210 00
New Boston, John N. Dodge,	2 00—260 03
Merrimac co. Aux. Society.	
Roscaewo, Cong. ch. and so.	26 15
Canterbury, Cong. ch. and so. 10.65, Rev. James Doldt, 5;	15 65—41 80
Strafford county.	
Milton, Cong. ch. and so.	8 85
Rochester, 1st Cong. ch. and so., annual coll.	41 34
Wakefield, Cong. ch. and so,	20 60—70 79
	457 87
Legacies. — Loudon Ridge, Miss E. F. Stevens, by Rev. John K. Young, Ex'r,	100 00
	557 87

VERMONT

Addison co. Aux. Soc. Amos Wilcox, Tr.	
Shoreham, Cong. ch. and so.	40 00
Bennington county.	
Dorset, Cong. ch. and so., add'l,	1 83
Factory Point, Mrs. Alvah Hollister,	2 00—3 83
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Lyndon, 1st Cong. ch. and so., two months collections,	38 34
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so. m. c.	77 79
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	25 00
Grand Isle county.	
Grand Isle, Cong. ch. and so., by Rev. O. G. Wheeler,	7 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Barton, Cong. ch. and so.	109 45
Brownington, Cong. ch. and so. m. c.	21 00
Greensboro, Cong. ch. and so. m. c.	5 75
North Craftsbury, Cong. ch. and so.	31 50
Westfield, Cong. ch. and so.	18 20—185 90

Rutland co. James Barrett, Agent.	
Pawlet, Cong. ch. and so. 12, Rev.	
L. H. Stone, 8;	20 00
Middletown, Cong. ch. and so.	13 00
Poultney, J. W. Bacon.	3 00—36 00
Washington co. Aux. Soc. G. W. Scott,	
Tr.	
Montpelier, Cong. ch. and so.	143 00
Waitsfield, Cong. ch. and so.	81 00—224 00
Windham co. Aux. Soc. C. F. Thompson,	
Tr.	
Wilmington, Cong. ch. and so.	8 00
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Royalton, Cong. ch. and so., annual	
coll. 28, m. c. 9.45;	37 45
Springfield, Mrs. A. A. H.	2 00
Weston, friends in Cong. ch. and so.,	
by Samuel Peabody, 10; M. Lu-	
cretia Bartlett, deceased, by Lucy	
P. Bartlett, 100;	110 00—149 45
	795 31
Legacies. — Craftsbury, Rev. J. N.	
Loomis, add'l, by Rev. C. S. Smith,	
Ex'r,	225 00
	1,020 31

MASSACHUSETTS.

Barnstable county.	
Chatham, "A Friend,"	1 00
North Falmouth, Cong. ch. and so.	40 75—41 75
Berkshire county.	
—, a friend,	5 00
Egremont, Cong. ch. and so., annual	
coll.	47 70
Great Barrington, "A friend," to	
const. Mrs. EVARTS SCUDDER,	
H. M.	100 00
Peru, Cong. ch. and so. coll.	55 2½
Pittsfield, 1st Cong. ch. and so. 850;	
Teachers and Pupils of Maplewood	
Institute, 113.41;	963 41—1,171 35
Boston and vicinity.	
Boston, of wh. from a friend, 10;	
H. F. L., 3; a friend, 1;	288 61
Chelsea, Winn. Cong. ch. and so.	
m. c.	34 74—323 35
Bristol county.	
Easton, Evan. Cong. ch. and so.	
m. c.	70 00
Brookfield Asso'n. William Hyde, Tr.	
Ware, Mrs. Sarah McClintock,	26 52
Essex county.	
Salem, Crombie st. Cong. ch. and so.	200 00
Essex co. North Conf. of Ch's. Wil-	
liam Thurston, Tr.	
Amesbury and Salisbury, Union	
Cong. ch. and so. m. c.	8 50
Georgetown, Memorial Church,	40 50
Haverhill, Centre Cong. ch. and so.	72 00
Newbury, 1st Cong. ch. and so.	48 10
Newburyport, North Cong. ch. and	
so.	64 00
West Newbury, Cong. ch. and so.	
m. c.	26 25—259 35
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so.	
m. c.	30 91
Lynn, 1st Cong. ch. and so. m. c.	
25.45; Josiah Richardson, 4;	29 45
Marblehead, thank-offering of a	
friend, for the debt,	1 00
Salem, a friend deceased,	75 00—136 36
Franklin co. Aux. Soc. L. Merriam, Tr.	
Barnardston, Cong. ch. and so.	37 00
Greenfield, 2d Cong. ch. and so.,	
annual coll. 262.88; W. B. Wash-	
burn, to const. WILLIAM N. WASH-	
BURN, H. M., 100;	362 88—399 83
Hampden co. Aux. Soc. Chas. Marsh,	
Tr.	
Blandford, Mrs. Electa Shepard,	5 00
Feeding Hills, Cong. ch. and so.,	
add'l,	23 00
Holyoke, 2d Cong. ch. and so., add'l,	28 50
Ludlow, Cong. ch. and so.	78 23
South Wilbraham, Cong. ch. and so.,	
add'l,	2 50

Springfield, "Abridged," for the	
debt,	500 00
Westfield, 1st Cong. ch. and so.,	77 23
Wilbraham, Cong. ch. and so., add'l	1 00—716 57
Hampshire co. Aux. Soc. S. E. Bridg-	
man, Tr.	
Huntington, 2d Cong. ch. and so.,	
coll. 47.50, m. c. 35;	82 50
North Hadley, Mrs. D. W. Scott,	8 00—90 50
Middlesex county.	
Brighton, Evan. Cong. ch. and so.	
m. c.	31 50
Charlestown, "From one who hopes	
for the blessing of God, for a	
friend,"	6 00
Hopkinton, Cong. ch. and so., to	
const. Rev. GEORGE H. IDE, H. M.	152 47
Newton, E. W. N.	17 10
Newton Centre, Cong. ch. and so.	35 19
North Reading, Cong. ch. and so.,	
for the debt,	6 25
Sherborn, Cong. ch. and so.	27 17
Wakefield, Cong. ch. and so., add'l,	20 00
Watertown, Phillips Cong. ch. and	
so.	41 50
Wayland, Cong. ch. and so.	13 98
Winchester, H.,	10 00—361 16
Middlesex Union.	
Boxboro, Cong. ch. and so.	13 50
Groton Centre, Mrs. Eliel Shumway,	10 00
Townsend, Rev. George H. Morss,	
for the debt,	5 00—23 50
Norfolk county.	
Braintree, Ladies' Palestine Miss'y	
Society of 1st Parish church,	82 00
Brookline, Harvard Cong. ch. and	
so., add'l (of wh. September m. c.	
10.25);	110 25
Jamaica Plain, Central Cong. ch.	
and so.	14 00
South Braintree, Cong. ch. and so.	9 00
West Roxbury, South Evan. ch. and	
so.	47 63
Wrentham, 1st Cong. ch. and so.	
m. c.	5 00—267 38
Plymouth county.	
Abington, 2d Cong. ch. and so.	39 00
East Abington, Mrs. Dorinda Shaw,	15 00
Hingham, a friend,	25 00—79 00
Worcester co. North Aux. Soc. C.	
Sanderson, Tr.	
Petersham, Solomon F. Towne,	00
Templeton, Mrs. Betsey F. Wood,	3 00
Westminster, a friend, by Mrs. I. B.	
Wood,	5 00—13 00
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Berlin, Cong. ch. and so., add'l,	
special coll.	13 80
West Boylston, a friend,	15 00
Worcester, Plymouth church,	55 75—84 55
Worcester co. South Conf. of Ch's.	
W. C. Capron, Tr.	
Grafton, Evan. Cong. ch. and so.	
84.52; E. N. Force, 5;	89 52
	4,358 24

Legacies. — Boxford, Mrs. Sarah Saw-	
yer, by Moses Dorman, Adm'r,	100 00
South Hadley. Rev. R. Hawkes, by	
Susan F. Williams,	10 00
Weston, Mrs. Mary H. Bigelow, by	
John Spaulding, Ex'r, 1,500, less	
interest, 135;	1,365 00—1,565 60
	5,923 24

RHODE ISLAND.

Barrington, Female Prayer Meeting,	
by Mrs. T. P. Ide,	2 25
Tiverton, Cong. ch. and so.	32 00—34 25

CONNECTICUT.

Fairfield co. East Aux. Society.	
Trumbull, Cong. ch. and so., annual	
coll.	18 25
Fairfield co. West Aux. Soc. A. E.	
Beard, Tr.	
Darion, Cong. ch. and so., for the	
debt,	64 38

Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Hartford, Mrs. S. Bourne,	3 00
Hartland, Cong. ch. and so.	10 40—13 40
Hartford co. South Conso. ciation.	
Middletown, Mrs. Julius Yale, 2; J. F. Huber, monthly dona. for Mr. Penfield's station, Madura, 1;	3 00
Portland, Mrs. Horace Wilcox,	1 00—4 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Plymouth, Phebe Beach,	4 00
Washington, S. J. Nettleton,	15 00
Watertown, John De Forest,	100 00—119 00
Middlesex Asso'n. John Marvin, Tr.	
Killingworth, Cong. ch. and so.	26 C3
Lyme (Hamburgh), Cong. ch. and so., add'l coll.	49 00
Westbrook, a friend,	5 35—80 38
New Haven City. F. T. Jarman, Agent.	
Davenport, Cong. ch. and so. m. c. 11; North Cong. ch. and so. m. c. 5.25; 1st Cong. church, a lady, 5; a friend in Yale College, 7;	28 25
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	210 00
Meriden, 1st Cong. ch. and so., annual coll.	121 24—331 34
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Bethany, Cong. ch. and so. m. c.	3 54
West Haven, Cong. ch. and so. m. c.	94 62—98 16
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Tre.	
East Lyme, a friend,	32 50
Ledyard, Cong. ch. and so., annual coll.	60 00
Mystic Bridge, Cong. ch. and so.	44 85
Sprague (Hanover), Cong. ch. and so., of wh. from Rev. L. H. Barber, 10, Mrs. L. Barber, 5;	32 65—170 00
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Willington, Cong. ch. and so. 10; Rev. J. B. Griswold, 5;	15 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Putnam, Cong. ch. and so. m. c., 4 months, in part,	5 75
Waregan, Cong. ch. and so.	8 00—13 75

NEW YORK.

Geneva and vic. W. H. Smith, Agent.	
Seneca Castle, Pres. church,	21 20
New York and Brooklyn Agency of the Board, Bible House,—	
Of wh. from Church of the Pilgrims, Brooklyn, S. B. Chittenden (on last year), 1,000; Wm. E. Dodge, 10,000; Rev. J. G. Atterbury, 50; W. C. Hunter, 10; a friend, 5;	11,665 00
	11,086 20

Albany, 4th Pres. ch. Foreign Miss'y Society, add'l 62 73; F. M. Reed, 5;	67 73
Albion, Pres. church,	49 00
Angola, Cong. ch. and so.	11 18
Aurora, Pres. ch., to const. MARGARET L. CUYLER, H. M.	127 53
Bainbridge, Cong. ch. and so., add'l,	2 50
Beekmantown, Pres. church,	16 00
Binghampton, 1st Pres. ch., annual coll., add'l,	50 00
Branchport, Pres. church,	2 25
Brasher Falls, Pres. ch. m. c. 5.81, Rev. George Anderson, 1;	6 81
Brockport, Summers Hubbell,	10 00
Buffalo, 1st Pres. ch.	165 95
Comac, Cong. ch. and so.	21 25
Durham, 1st Pres. ch. m. c.	10 00
East Palmyra, Pres. ch., for the debt,	26 00
Elmira, 1st Pres. ch.	174 29
Franklin, 1st Cong. ch. and so.	62 15
Fredonia, Pres. ch.	95 36
Guilford, 1st Cong. ch. and so.	38 97
Homer, Cong. ch. and so., annual coll., add'l,	2 50

Hoosick Falls, Mr. and Mrs. B. V. Quackenbush,	20 C0
Knowlesville, Pres. ch.	60 00
Lenox, N. Hall, deceased, by H. H. Hall,	5 00
Lockport, T. W. Leonard,	8 00
Lower Aquebogue, Cong. ch. and so.	10 00
Meridian, Pres. ch., Mrs. Albert C. Ingham,	25 00
Middletown, 1st Cong. ch. and so.	20 00
New Rochelle, Pres. ch.	50 00
North Evans, Cong. ch. and so., of wh. from J. W. Walden, 10, A. B. Shepard, 10, Rev. Ezra Jones, 5, J. M. Claghorn, 5, others, 13.15; all for the debt;	43 15
Ossian, Pres. ch.	5 00
Otego, Cong. ch. and so., annual coll.	6 75
Poughkeepsie, 1st Cong. ch. and so. 88; Mrs. C. M. Hovey, 20; Henry L. Young, 8;	116 00
Union, Mrs. Nancy La Grange,	5 00
Virgil, Nathan Bouton,	5 C0
Warsaw, Cong. ch. and so. (coll. for 1869), 20.83, Francis Graves, 3;	23 83
West Farms, A. Wood,	3 00
Whitehall, 1st Pres. ch., annual coll.	87 50—1,432 70

Legacies.—Wawarsing, Mrs. O. Schultz, per William H. Bloomer, Ex'r, 400, less 200, for Home Missions;	200 00
	12,718 90

NEW JERSEY.

Beverly, L. N. W., a "thank-offering,"	5 00
Boonton, Pres. ch. m. c.	21 65
Newark, Roseville Pres. ch. 94.27; Belleville Ave. Cong. church, Daniel Denison, 25;	119 27
Succasunna, Pres. ch.	27 72—173 64

PENNSYLVANIA.

Audenried, Welsh Cong. ch. and so.	15 00
East Smithfield, Cong. ch. and so.	40 00
Harrisburgh, 1st Pres. ch., add'l,	30 59
Hawley, Charles S. Judd,	2 00
Lock Haven, G. B. Perkins,	3 69
Philadelphia, "J. D. L.," monthly donation, 50; John M. Collins, 20; E. O. Thompson, 5;	75 00—166 28

DELAWARE.

Wilmington, Central Pres. ch., add'l,	94 33
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MARYLAND.

Baltimore, George W. Fay,	8 00
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DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch. 44.05, Rev. John C. Smith, D. D., 25;	69 05
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NORTH CAROLINA.

Chapel Hill, Fisk P. Brewer,	3 00
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GEORGIA.

Macon, "Norwich Chapel," for African Missions,	5 00
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OHIO.

By William Scott, Agent, at Cincinnati.	
College Hill, Pres. ch. coll.	81 35
Sandy Spring, Pres. ch. coll.	10 00—91 35
Cleveland, Euclid st. Pres. ch., annual coll.	227 41
Four Corners, William C. St. John,	1 00
Jackson, C. H., "A. C. V.,"	10 C0
Oxford, Jane N. Lewis,	20 00
Springfield, Levi Willard,	2 00
Tallmadge, Rev. Luther Shaw,	10 00
Toledo, 1st Cong. ch. and so., of wh. from C. H. Whitaker, with prev. dona., to const. MARY C. WHITAKER, Cleveland, H. M., 50; John Kinnar, with prev. dona., to const. Mrs. J. H. KINNAN, Farmer Village, N. Y., H. M., 50;	288 30—558 71

Legacies. — Fitchville, Antrim Hitchcock,	200 00
	850 06
INDIANA.	
Gosport, Mrs. Elizabeth Walker,	5 00
ILLINOIS.	
Chicago, 8th Pres. ch. coll. and m. c.	
83.91; Plymouth Cong. ch. and so.	
30.9; Leavitt st. Cong. ch. and so.	
27.92;	141 92
Galesburg, 1st Cong. ch. and so., add'l,	
10; Mrs. F., 5;	15 00
Lee Centre, Cong. ch. and so.	5 70
Mendon, Cong. ch. and so.	32 50
Quincy, Lucius Kingman,	3 00
Tolono, William Keeble,	10 00
Wyanet, Cong. ch. and so.	9 00—217 12

MICHIGAN.	
Grand Haven, 1st Pres. ch.	21 60
Grand Rapids, 1st Cong. ch. and so.	67 35
Lodi, Cong. ch. and so.	5 65
Richland, 1st Pres. ch. and so. m. c.,	
2 months, 8.75, Eli R. Miller, to	
const. himself H. M., 100;	108 75
Tecumseh, 1st Pres. ch. and so.	60 00—263 35

MINNESOTA.	
East Prairieville, Cong. ch. and so.	9 10
Faribault, Plymouth Cong. ch. and so.	22 70
St. Paul, House of Hope Pres. ch., annual	
coll., of wh. 100, to const. Rev.	
DAVID R. BREED, H. M.	122 80
Sauk Centre, Cong. ch. and so.	14 00—168 60

IOWA.	
Burlington, Mrs. J. Everall,	5 00
Cass, Cong. ch. and so.	16 70
Denmark, Cong. ch. and so., annual	
coll. 58, m. c. 46.60;	104 60
Garnaville, Benjamin Sackett,	3 00
Rockford, Cong. ch. and so.	10 00
Waterloo, Cong. ch. and so.	75 00—214 80

WISCONSIN.	
Beaver Dam, Pres. church,	53 14
Beloit, Rev. A. G. Dunning,	5 00
Brandon, Cong. ch. and so.	4 00
Brooklyn, Cong. ch. and so.	10 00
Columbus, D. J. Evans,	2 00
Monroe, Cong. ch. and so.	10 00
River Falls, Cong. ch. and so.	8 50
Rural, 1st Pres. Society,	8 29
Waterloo, Cong. ch. and so.	3 00
Whitewater, Cong. ch. and so. m. c.	1 75—105 68

MISSOURI.	
California, 1st Cong. ch. and so.	6 30
Lamar, W. H. C.,	5 00—11 30

KANSAS.	
Junction City, Rev. I. Jacobus,	5 00
Waveland, Charles C. Gardner, for	
China,	10 00—15 00

NEBRASKA.	
Fremont, 1st Cong. ch. and so.	12 00

OREGON.	
Portland, 1st Cong. ch. and so. m. c.	9 00

CALIFORNIA.	
Benicia, 1st Cong. ch. and so. m. c.	10 00
Oakland, 1st Cong. ch. and so.	38 76—48 76
FOREIGN LANDS AND MISSIONARY STATIONS.	
China, Whampoa, H. D. Williams,	21 66
Dakota Mission, Communion coll. of	
churches on the Coteau,	6 00
England, Loudon, Mrs. M. T. Gelli-	
brand, for the Japan Mission,	25 00
Turkey, Constantinople, Colporteur	
"Avedis," 5; collection at Kuzan-	
luk, 5.27;	10 27—62 93

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer, 851 57

MISSION SCHOOL ENTERPRISE.

MAINE. — Lebanon Centre, Mrs. J. E. Moody,	
3; Waterford, The Gage Mission Band, by	
Miss H. E. Douglass, 106;	109 00
NEW HAMPSHIRE. — Jaffrey, Cong. s. s. 8.75;	
Charles Phelps, for a scholar, 1.25; Peter-	
boro, Cong. s. s. 11.20;	21 20
VERMONT. — Greensboro, Cong. s. s. 6.75; Wil-	
mington, Cong. s. s. 2;	8 75
MASSACHUSETTS. — Billerica, Cong. s. s., semi-	
annual coll., for school of Rev. J. T. Noyes,	
Madura, 13; Boston, Park st. Cong. s. s.,	
Miss Boults' class, 1.96; Clinton, 1st Evan-	
church, 50; Pittsfield, Mrs. Walter Tracy,	
for a girl in Mrs. Edwards' school, Zulu Mis-	
sion, 30; South Wilbraham, Cong. s. s.,	
class of Miss A. Burleigh, 4;	98 96
CONNECTICUT. — Norfolk, Cong. s. s., in part,	
for school at Bombay in care Rev. Charles	
Harding, 50; Somers, Cong. s. s. 24.83;	74 83
NEW YORK. — Bristol, earned by two children,	
picking hops, 2; Panama, Pres. s. s., for	
theological student at Harpoot, 20; Victor,	
Pres. s. s. 26.22; Wadham's Mills, Cong.	
s. s., Youths' Miss'y Society, add'l, 7.50;	55 72
DISTRICT OF COLUMBIA. — Washington, 4th	
Pres. church, Juvenile Foreign Miss'y	
Society,	25 13
TENNESSEE. — Rogersville, 2d Pres. s. s., for	
student at Erzzoum in care Rev. R. M. Cole,	1 90
INDIANA. — Bloomington, Walnut st. Pres. s. s.	20 35
ILLINOIS. — Chicago, Frankie, May, and Hen-	
ry's missionary-box, 60c.; Grauville, Cong.	
s. s. 4.60; Rockford, 2d Cong. s. s., for sup-	
port of a student, 40;	45 20
IOWA. — Denmark, Cong. s. s., one half of s. s.	
monthly concert collections, 7 months,	32 90
WISCONSIN. — Columbus, Frank and John	
Evans, earned by raising beans and pota-	
toes, 50c. each; Oconomowoc, Cong. s. s. 2;	3 00
	496 94

Donations received in September,	23,212 09
Legacies, " " "	2,290 00
	\$25,502 09

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In making remittances (of sums above Five Dollars) it is best to procure a draft on Boston, New York, or Philadelphia, or a "Post-Office Money Order." When neither of these can be conveniently obtained, send the money, *but always in a registered letter*. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the Post-Office Department, to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters when requested to do so.

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